A TREATISE VPON IOHN 8. 36. CONCERNING CHRISTIAN LIBERTIE.

THE CHIEFE POINTS WHEREOF WERE DELIVERED IN A SERmon preached at *Pauls* Crosse, *Nouemb.* 6. 1608.

By GEORGE DOVVNAME Doctor *of Diuinitie.*

GALATH. 5. 13.

Brethren, you are called vnto libertie: onely vse not your libertie as an occasion to the flesh, but through charitie serue one another.

AT LONDON,
Imprinted by FELIX KYNGSTON, for *Matthew Lownes,* and *William Welby.* 1609.

A TREATISE UPON JOHN 8. 36. CONCERNING CHRISTIAN LIBERTIE.

THE CHIEFE POINTS WHEREOF WERE DELIVERED IN A SERmon preached at Paul's Croſſe, November. 6. 1608.

By GEORGE DOWNAME Doctor of Diuinitie.

GALATH. 5. 13.

Brethren, you are called vnto liberty; onely vſe not your liberty as an occaſion to the flesh, but through loue

LONDON,

Imprinted by FELIX KYNGSTON, for MATHEW LAWNES, and William Welby. 1609.

REVERENDISSIMO IN CHRISTO PATRI, AC PRÆSVLI CLARISSIMO, DOMINO RICHARDO BANCROFT PROVIDENTIA DIVINA ARCHIEPISCOPO CANTVARIENSI, TOTIVS ANGLIÆ PRIMATI ET METROPOLITANO, SERENISSIMO REGI IACOBO AB INTIMIS CONSILIIS, DOMINO SVO OBSERVANDISSIMO;

G. D. TRACTATVM HVNC DE LIBERTATE CHRISTIANORVM, AD EORVM FIDEM IN CHRISTO LIBERATORE FIRMANDAM, VITAM SECVNDVM LIBERTATIS SPIRITVM FORMANDAM, CONSCIENTIAS A SPIRITV SERVITVTIS LIBERANDAS, LITESQVE DE ADIAPHORIS SEDANDAS CONSCRIPTVM, LVBENS MERITOQVE VT MECÆNATI AC PATRONO STVDIORVM SVORVM COLENDISSIMO, IN PERPETVVM SVMMÆ OBSERVANTIÆ TESTIMONIVM

D. D.

THE TABLE.

- Text: the argument whereof is Christian libertie. §. 2. which is hãdled in
  - Context or coherence. §.1.
  - Explication, of the
    - Generall: the generall doctrine consisting of the
      - Definition, and partition, shewing what it is, and wherein it doth consist. §.3.
      - Explication of other generall argumẽts, as the
        - Author or efficient, the Sonne of God. §.4
        - Subiect, the sonnes of God. §.5.
        - Propertie, that it is a true libertie. §.6
      - Vniting vs to Christ, as the libertie of Vocation, which as it is all
        - Jointly, that they are not to be condemned. §.9.
        - Securally; of the libertie of
          - Justification, which as it is an
            - Right, we are by it
              - Iustified, and accepted as righteous in Christ.
              - Made partakers of the blessednes promised to *Abraham*.
              - Saued in hope.
              - Secured in the question of iustification to rest only on the mercies of God and merits of Christ.
              - Indued with these priuileges, as consequents of iustification, *viz.*
                - Peace with God.
                - Free accesse to God.
                - Spirit of adoptiõ.
                - Hope of saluatiõ.
                - Ioy in the holie Ghost.
                - Perseuerance to saluation. §.13.
            - Immunitie, is freedome from the dominion of
              - Sinne. §.14.
              - Law. §.15. *viz.* from the
                - Irritation thereof.
                - Terror or coaction.
                - Rigor or exactiõ of perfect obediẽce to ẏ acceptation of our actions. §.16.
          - Sanctification, which as it is an
            - Right, therein
              - We are made partakers of the diuine nature.
              - We haue the
                - Spirit to be our gouernour.
                - Law, our counsellour.
              - Wee are enabled to serue God with willing mindes and cheerefull hearts. §.17.
              - Our imperfect obedience is both
                - Accepted.
                - Rewarded.
            - Immunitie is freedome from the
              - Guilt of sinne. §.10.
              - Law, in respect of the
                - Maledictiõ. §.11.
                - Exaction of inherent righteousnes to iustification. §.12.
        - Communicating Christ vnto vs: as the libertie of iustificatiõ and sanctification, of which
          - Common to all the faithfull: §.7. as the libertie of sauing grace, either
            - Immunity, is freedom of our
              - Minds frõ the seruitude of
                - Ignorance.
                - Incredulitie.
                - Vanitie.
              - Hearts, frõ the seruitude of
                - Disobedience.
                - Infidelitie.
              - Selues, from the
                - Seruitude of Satan.
                - State of damnation. §.8.
            - Ἐξουσία or right, is the donation, of
              - Spirit of liberty,
              - Faith,

              By which wee are made
              - Members of Christ.
              - Sons of God, and so entituled to all the liberties of Gods children.
          - Peculiar to the faithfull vnder the Gospel. The doctrine whereof is
            - Taught, by explicating the
              - Parts, for as it is an
                - Immunity, it is freedom, from
                  - The ceremoniall and iudiciall lawes of *Moses*. §.18.
                  - Obligation of conscience in respect of outward things. §.19.
                - Right in regard of the
                  - Ordinances of men.
                  - Creatures of God. §.20.
              - Nature thereof, shewed by application of the generall, in three points: *viz.* that it is a libertie
                - Of the sonnes of God.
                - Spirituall; and of the conscience.
                - True, and therfore a bounded libertie, in respect of
                  - Humane lawes.
                  - Creatures. For there are 4. bouds:
                    - Pietie.
                    - Sobrietie.
                    - Loialtie.
                    - Charitie. §.21.

                    Betweene which when there seemeth to be a cõflict, we are taught what is to bee done. §.22.
            - Maintained against the obiections of
              - Anabaptists, who thinke themselues not bound at all, to humane lawes.
              - Papists, who thinke that humane lawes do binde the conscience. §.23.
            - Glorie. §.24.
      - Grace, and that either
        - Not obtained this libertie.
        - Obtained it: whose duetie is to
          - Stand fast in it.
          - Be carefull to
            - Auoid the abuse of it. §.25.
            - Vse it aright, for the
              - Sanctification of our liues.
              - Pacification of our consciences. §.26.
      - Speciall. For it is either the libertie of

Application or vse, to them that haue

Explication, of the

Text: the argument whereof is Christian libertie. §. 2. which is hãdled in

Communion to all the faithfull: §. 7. as the libertie of fauing grace, either

Communicating Christ vnto vs: as the libertie of iustificatiõ and sanctification, of which

Iointly, that

Iustification, which as it is an

Right, we are by it

Sanctification, which as it is an

Right, therein

Grace, and that either

Specially, For it is either

THE DOCTRINE OF CHRISTIAN LIBERTIE.

IOHN 8.36.

If therefore the Sonne ſhall make you free, you ſhall be free indeed.

THeſe words are a concluſion of the verſes going before. §. *Sect.* 1. *The context.* For whereas our Sauiour CHRIST hauing promiſed ſome of the hearers, who, [a] whiles he was yet ſpeaking of his perſon and office, began to beleeue in him, that if they did approue themſelues to be his [b] true diſciples, by their perſeuerance and conſtant abiding in his word, they [c] *ſhould know the truth*, (that is, hee would more fully manifeſt himſelfe vnto them, as he ſpeaketh Ioh. 14.21.) & this *truth*, (which is himſelfe, Ioh. 14.6.) *ſhould make them free*; the captious Iewes (pretending that they vnderſtood him as ſpeaking of a corporall or ciuill libertie) [d] cauilled at this promiſe, which indeed did not belong vnto them, as if he had offered them great indignitie, by

[a] *Verſ.* 30.
[b] *Verſ.* 31.
[c] *Verſ.* 32.
John 14.6. 21.
[d] *Verſ.* 33.

promising them libertie, to presuppose their seruitude; alleaging that they were alreadie free, and therfore scorned his promised libertie, which they needed not, being neither seruants by nature or birth, for they *were Abrahams seed*, nor yet by their fortune or personall condition, for they *neuer serued any*. Our Sauiour therefore, both to refute their cauill, and also to iustifie his promise, proueth these foure things vnto them: 1. That they were seruants. 2. That they had great need to be made free. 3. That this freedome must come by him. 4. That being freed by him, they should be free indeed.

[c] *Vers.* 34. The first he proueth thus: [c] *whosoeuer committeth sinne*, that is, in whomsoeuer sinne raigneth, *he is the seruant of sinne*; but such hee insinuateth they were, yea such are all men [f] by nature, vntill they be ingrafted into Christ by faith, and renued by the holy Ghost; and therefore he would haue them to conclude, that, for all their bragges, they were the miserable seruants of sinne, and consequentlie the slaues of Satan [g], subiect to the curse of the law, and to eternall damnation.

[f] *Tit.* 3. 3.

[g] 1. *Joh.* 3. 8.

2 That they had great need to be made free, he sheweth both by the inconuenience of their seruitude; (for being [h] seruants, and not sons, howsoeuer now they had a place in the house of God, as *Ismael* [i] had; yet the time should come, that they should be cast out;) and also by the benefit which should accompanie their freedome, that being made the *sonnes* of God, they should as heires of eternall life, *abide*, not only to the end of their daies in the Church militant (which is the house of God

[h] *Vers.* 35.

[i] *Gen.* 21. 10.

[k] 1. *Tim.* 3. 15.

vpon

vpon earth) but also for euer in the Church triumphant, which is Gods [k] house in heauen. [k] *Ioh.* 14.2.

3. That the faithfull attaine to this freedome by adoption in Christ. For, to *so* [l] *many as receiue him by faith, he hath giuen this libertie or power to be the sonnes of God.* And, [m] *if sonnes, then also heires.* This assertion is presupposed in this place, as being the hypothesis wherupon this inference is grounded. Those that be the sonnes of God, abide in the house of God for euer; therefore if the Son shall make you free, &c. presupposing that men attaine to the freedome of Gods sonnes, by the benefit of Christ, the only begotten Sonne of God. [l] *Ioh.* 1.12. *Gal.* 3.26. [m] *Rom.* 8.17. *Gal.* 4.7.

Whereupon, as I said, is inferred the fourth thing, which is my text; *If the Sonne therefore shall make you free, you shall be free indeed.*

As if he had said: you haue no cause to cauill at the promise of libertie, which I make to all them which truly beleeue in me. For I tell you vpon my word, which is Amen (that is, true and infallible) that both you, and all men by nature, though the seed of *Abraham* (as you are), though liuing (as you do) in the visible Church of God, are the very seruants of sinne; that being seruants and not sonnes, they must not looke to inherite [n] with the sons of the promise, or to abide in the house for euer; but when the time of separation commeth, they shall as [o] chaffe, be seuered from the wheate; as tares, from the corne; as goates, from the sheepe; as [p] *Hagar* and *Ismael*, from *Isaak* the sonne of the promise. Therefore, though your pride will not suffer you to see and acknowledge thus much: yet cer- [n] *Galath.* 4.28. [o] *Matth.* 3.12. 13.30. 25.33. [p] *Gen.* 21.10. *Galath.* 4.30.

tainly great need haue you to be made free; that of the ſeruants of ſinne, you may become the ſons of God. But you, who are (as all [q] men by nature are) the children of wrath, cannot poſſiblie be the ſons of God, except you beleeue in me, who am the only begotten Son of God; that I may by the grace of adoption communicate that vnto you, which I my ſelfe am by nature and eternall generation. So ſhall you, of the ſeruants of ſinne, ſons of Satan, and heires of hell and damnation, be made the ſons of God, heires of eternall life, citizens and free denizens of the kingdome of heauen. Whereas now therefore you are miſerable ſeruants, notwithſtanding your corporall and carnall libertie, whereof you vaunt, which is not a true libertie, but a voluntarie ſeruice of ſin: if you ſhall beleeue in me, and approue your ſelues to be my true diſciples, by abiding in my words; I, who am the truth, will make you free, not with a counterfeit or imaginary freedome, ſuch as is your libertie, but with a true and ſpirituall freedome, which is the gracious, and the glorious libertie of the ſons of God.

[q] *Epheſ.* 2. 3.

Thus haue you heard the context, or coherence of theſe words with the former, (whereunto we are referred by this word of inference, *therefore*) wherein diuers things might profitablie be obſerued, but that the text calleth me vnto it, as containing matter of greateſt importance.

§. *Sect.* 2. *The text. The argument whereof is Chriſtian libertie.*

For Chriſtian libertie, which is the argument of my text, is, as the Apoſtle ſaith, [r] τὸ ἀγαθὸν ἡμῶν, the verie good of Chriſtians; which Chriſt our Sauiour, taking vpon him the forme of a ſeruant, hath purchaſed

[r] *Rom.* 14. 16.

chaſed with his own moſt precious [f] blood; which is the benefit of the Meſſias, whereunto we are called [t], Galath. 5. 13. which he hath promiſed as a reward to his true diſciples [u], verſ. 32. which as himſelfe came to preach [x], Luk. 4. 18. ſo doth he ſend vs his Embaſſadours to the ſame end, viz. to preach the Goſpell, which is the [y] *law of libertie*, and the doctrine of redemption and freedome by him: that by our Miniſterie [z] men may be brought out of ſpirituall bondage, vnto the libertie of Gods children. The conſideration whereof, as it bindeth me with all reuerent care and intention of mind, to intreate of this argument; ſo ought it to moue you to heare the ſame with great diligence and attention. And the rather, not only becauſe among vs, who profeſſe the Goſpell, many do not know the Chriſtian libertie, and more do abuſe it to their owne perdition; but alſo becauſe the Papiſts are both enemies of the libertie it ſelfe, endeuouring by their Antichriſtian doctrine, to bereaue vs of the chiefe parts thereof, and alſo malicious ſlanderers of the moſt Chriſtian and comfortable doctrine of our Churches concerning the ſame.

[f] 1. Pet. 1. 18.
[t] Gal. 5. 13.
[u] Iohn 8. 32.
[x] Luke 4. 18.
[y] Iames 1. 25. 2. 12.
[z] Act. 26. 18.

But to come to the words of my text, the ſumme and effect whereof is this: that *Chriſt the Sonne of God, is the author of true libertie, to all thoſe that truly beleeue in him*. For the explication whereof, we are firſt to ſpeake of this libertie in generall, and afterwards to deſcend vn to the particulars. In the generall doctrine we are to conſider theſe foure things. 1. What it is, and wherein generally it doth conſiſt. 2. Who is the author of this libertie, which in the

The explication of the text.

The generall doctrine of Chriſtian libertie.

text is expreſſed to be the onely begotten Sonne of God. 3. The ſubiect or the parties on whom this libertie is conferred, which is plainly gathered out of the context or inference of theſe words vpon the former, to be all the ſonnes of God by adoption. 4. The generall property of this liberty, that it is not a counterfait or imaginary, but a true liberty. Of all which points, I will ſpeake very briefly.

§. *Sect.* 3. *The definition of Christian libertie.*

As touching the firſt: for as much as Logicians teach, [a] that the definition of the ſpeciall, is to be fetched from the diſtribution of the generall; for which cauſe, the [b] diuine Philoſopher calleth a diſtribution βασιλικὸν λόγον, as being the ready, and as it were the Kings way to a definition: we will therefore take a ſuruey of the diuers ſorts of liberty. For there is an outward or externall liberty, and there is an inward or internall liberty. The former, is the liberty of the outward man from externall or bodily ſeruitude; which may be called the corporall or ciuill liberty. Of this our Sauiour ſpeaketh not, though the Iewes would ſeeme ſo to vnderſtand him; but of the internall, which may well ſtand with the outward or ciuill bondage. For as our Sauiour Chriſt noted them, [c] thogh outwardly free, to be in ſpirituall bondage: ſo contrariwiſe, thoſe who in reſpect of the inner man are free, may notwithſtanding be ſubiect to the externall or ciuill ſeruitude; which nothing impeacheth or impaireth the liberty of the ſoule and conſcience before God. In which regard the Apoſtle ſaith; [d] *Hee that is called in the Lord, being a ſeruant, is the Lords freeman.*

[a] *Ariſt. Poſter. 1.14.*
[b] *Plato in Sophiſta.*
[c] *Iohn 8.33,34*
[d] *1.Cor.7.21.*

man. So that the liberty whereof we speake, is a liberty of the soule, or inner man. Wicked therefore is the doctrine of the Anabaptists, who thereby exempt themselues from all subiection to the ciuill Magistrate, vnder pretence of Christian liberty. I call their doctrine wicked, because the Apostle *Peter* [e] saith; that they who vnder pretence of Christian liberty deny obedience to the Magistrate in lawfull things, doe vse their liberty for a cloake to couer their wickednesse. [e] 1.*Pet*.2.16.

Againe, the inward liberty is either a carnall, or spirituall libertie. The carnal libertie is that, whereby the soule of man is free from righteousnesse: which indeed is a voluntary seruice of sinne. For when men bee free from righteousnesse, they are seruants of sinne, and contrariwise; as the Apostle [f] sheweth. But our Sauiour speaketh of a liberty, which, as it freeth men from the seruitude of sin, and all the spirituall yokes of bondage, which accompany the same; so it maketh them the seruants of righteousnesse. For when *we are* [g] *made free from sinne, we are made the seruants of righteousnes*. Wherefore, as in respect of the former, we say with the Apostle; He that is called, being a seruant, is the freeman of Christ: so in respect of this latter, [h] he *that is called being free, is the seruant of Christ*. Diuellish therefore is the Doctrine of the Libertines, who vnder pretẽce of Christian liberty, discharge Christians from all obedience to the law of God, setting them free to do whatsoeuer themselues thinke good. And such is the slander of the Papists, laying that doctrine to our charge, who notwithstanding [f] *Rom*.6.20. [g] *Rom*.6.18. [h] 1.*Cor*.7.22.

are

are further from it then themselues. For by the Popes indulgences and pardons, and the Priests absolutions, setting men free from sinne for small, and oft times for ridiculous penances, what doe they else but teach men to make but a sport of sin? Of such Libertines the Apostle *Peter* [1] speaketh, that whilest they promise liberty to others, themselues are the seruants of corruption.

[1] 2.Pet.2.19.

It remaineth therefore, that Christian liberty is a spirituall liberty, freeing the true Christian from the seruitude of sinne, and from all other yokes of spirituall bondage, wherewith sinne had intangled vs.

Neither is Christian liberty onely priuatiue, as being a freedome and immunity from bondage; as though this were all, that by it we are not seruants: but as appeareth by this Scripture, it is also positiue, as being a liberty, power, right, and interest to the priuileges of Gods children, who are also heires of God, and coheires with Christ. For when hee had said that seruants abide not in the house for euer, but that such as be sonnes, abide in the house of God for euer; he inferreth, If therefore the sonne shall make you free, you shall be free indeed. Giuing vs to vnderstand, that those whom he freeth, hee doth not onely make them not seruants, *viz.* of sinne, but also sonnes and heires of God, and citizens of heauen. Euen as they who are made freemen of London, or any other terrestriall Citie, are not onely exempted from being seruants or apprentises; but also are indowed with the liberties and priuileges of free Burgesses and Citizens.

So

So saith the Apostle, [k] Gal.4.5. that Christ hath redeemed those who were vnder the law, that we might receiue the adoption of sonnes, &c. [k] Gal 4.5.6.7.

Christian liberty therefore is a spirituall liberty, which as the [a] Apostle speakth, the faithfull haue in Christ Iesus. That is the definition. [a] Galath.2.4. ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ ἰησοῦ.

The essentiall parts whereof generally it consisteth, are two. For partly it is priuatiue, as being an immunity from all spirituall bondage; in which respect it is called in the Scriptures [b] λύτρωσις and [c] ἀπολύτρωσις, that is redemption, and is sometimes expressed by the verbes [d] ἀπαλλάττειν and [e] ῥύεσθαι, signifying deliuerance: and partly it is positiue, as being a right, title, and interest to the priuiledges and prerogatiues of Gods adopted children in Christ, the citizens of the Celestiall Ierusalem: and in this respect it is called ἐξουσία, as Ioh. 1. 12. to those that receiue Christ by faith, he hath giuen ἐξουσίαν, libertie, right or power to be the sons of God, 1. Cor. 8.9. Take heed, lest ἡ ἐξουσία ὑμῶν, your *libertie, right or power, bee not an offence to the weake.* Thus you see what this libertie is, and wherein generally it doth consist. *The partition.* [b] Heb.9.12. Luk 2.38. [c] Rom.3.24. Colos.1.14. [d] Heb.2.15. [e] Col.1.13. 1.Thess.1.10. [f] 1.Cor.8.9.

The author of this libertie is Christ the Son of God, as it is heere said: *If the Son therefore shall make you free,* &c. so the Apostle calleth it [g] *the libertie which we haue in and by Christ:* & againe, [h] the *libertie wherewith Christ hath made vs free.* For he is ὁ ῥυόμενος, [i] that *Deliuerer which should come out of Sion,* who *deliuereth vs* [k] *from the wrath of God,* from the tyrannie of Satan, [l] dissoluing the works of the diuell, [m] binding the strong man and casting him out, [n] spoiling *The efficient or author of this libertie.* [g] Galath.2.4. [h] Galath.5.1. [i] Rom.11.26. [k] 1.Thess.1.10. [l] 1.Iohn 3.8. [m] Mat.12.29. [n] Colos.2.15.

o Col.2.15. Heb.2.14. principalities and powers, and o leading captiuitie captiue; from the bondage of sinne, for he is the
p *John* 1.29. p *Lambe of God that taketh away the sinnes of the world,*
q 1 *Iohn* 1.7. Heb.9.14. 1.Pet.1.18. whose blood doth q cleanse vs both from the guilt of sinne, and also from the corruption: for there-
r Tit.2.14. fore *he* r *gaue himselfe for vs, that he might redeeme vs from all iniquitie, and might purge vs to bee a peculiar people to himselfe, Zealous of good workes.* And hee is that perfect Sauiour, out of whose side issue both
s Ioh.19.34.35 1.Ioh.5.6. s *blood and water*; the blood of redemption, to free vs from the guilt of sinne; and the water of ablution, to cleanse vs from the corruption. From the
t Gal.4.4. law t, for *therefore was he borne of a woman, and made vnder the law, that he might redeeme them that were vnder the law.* From death and damnation; for therefore he became a u *curse*, that wee might bee freed from the curse; therefore hee died, that *through*
u Gal.3.13. * Heb.2.14.15 * *death he might vanquish him, who had the power of death, that is, the diuell; and that he might deliuer them, who through feare of death, were all their life time subiect to bondage.*

But this needeth no proofe, for in that we professe him to be our redeemer, by whom wee haue
x Ephes.1.7. 1.Cor.1.30. x redemption, we all acknowledge him to be the author of our libertie. Let vs rather consider, how he procureth this libertie vnto vs. This he doth two waies; both meritoriously, and effectually. By his
y 1.Tim.2.6. merit, in y *giuing himself to be a price of ransome for vs.*
z 1.Pet.1.18.19 For, as *Peter* z saith, we *are redeemed not with any corruptible things, as siluer and gold, but with the precious*
a Heb.9.12. *blood of Christ*, by a which *blood he is entred once into the holy place, hauing procured an eternall redemption*

for

for vs. Secondly, by the efficacie of his ſpirit, for we are not to imagine, that Chriſt hath only merited and purchaſed this libertie for vs; but that alſo he doth confer, applie, and beſtow it vpon vs: which he doth by giuing vnto vs his [b] *Spirit*. For, as in the naturall bodie, the animall ſpirit, which cauſeth ſenſe and motion, is from the head ſent into all the members of the bodie; ſo in the myſticall bodie of Chriſt, the *Spirit of* [c] *libertie* is communicated to all his members; by which ſpirit he dwelleth in vs, and effectually worketh this libertie, in the degrees of our ſaluation, viz. vocation, iuſtification, ſanctification, glorification, (as you ſhall heare anon, and by the meanes of our ſaluation. The principall whereof is the preaching of the Goſpell, which is the *Law* [d], or doctrine of libertie, the miniſterie whereof was ordained to this end, to [e] *open* mens *eyes, to turne them from darkneſſe vnto light, and from the power of Satan vnto God, that by faith in Chriſt, they may receiue forgiueneſſe of ſinnes, and inheritance with them that be ſanctified.*

[b] *Rom.8.9.15. Gal.4.6.*

[c] *Pſal.51.14.*

[d] *Iam.1.25.*

[e] *Act.26.18.*

This teacheth vs, that in our ſelues we are ſeruants, (for elſe we needed not a redeemer) and of our ſelues not able to free vs out of bondage, that there was no meanes to ſet vs at libertie, but the moſt precious ranſome, which Chriſt our bleſſed Sauiour paid for vs. That we ſhould acknowledge the infinite loue of God [f] the Father, who gaue his Sonne, and of the Sonne [g] who gaue himſelfe to be a ranſome for vs. That we may acknowledge our ſelues bound to be thankfull [h] vnto him, for *let them giue thankes whom the Lord hath redeemed.* That

The vſe of this doctrine concerning the author of our libertie.

[f] *Iob.3.16. 1.Iob.4.10.*

[g] *Iob.15.13.*

[h] *Pſal.107.2. Col.1.12.13.14 Rom.7.25. 1.Cor.15.57.*

we may highly esteeme of this libertie, which cost so deare a price: that with all diligence we vse the meanes to obtaine it, and neuer be at rest vntill we be made partakers of it: when we haue obtained it,

i *Galath.5.1.* to i stand fast in it; not to abuse it to licentiousnes, but to vse it to the glorie of our Redeemer, who hath freed vs from the spirituall bondage of sin and Satan, not that we might sinne freely, but that we

k *Luke 1.74.* might k *serue God without feare, in holines and righteousnes before him all the daies of our life.* We must re-

l *1.Cor.6.19.20* member, that being l bought with a price, wee are not our own, but his that bought vs: and therefore should not seek our selues, or serue our owne lusts, but should glorifie him both in our soules and bodies, which are not ours, but his that hath bought vs, &c. And so much of the author of this libertie.

§.5. *The subiect of this libertie, or parties on whō it is conferred.*

Now followeth the subiect or parties to whom this libertie belongeth, which by the context appeareth to be those, who by the grace of adoption and regeneration, are made the sonnes of God in Christ. For naturally we are all seruants, seruing a most seruile and slauish seruitude vnder sin and Satan; which must seriously be acknowledged of vs, before we will either truly desire to be made partakers of this libertie, (for none need to be freed, but those that are in bondage) or will profit by this doctrine, as appertaining vnto vs. Our Sauiour

m *Esay 61.1.* therefore, according to the m prophesie of *Esay*,

n *Luke 4.18.* saith, n that he was sent to *preach libertie and deliuerance to the captiues,* and *to set at libertie the broken*

o *Mat.18.11.* *hearted.* He came to seek and to *saue* o *that which was*

p *Matth.9.13.* *lost:* neither came he to p *call the righteous* (in their owne

owne conceits) *but sinners vnto repentance*: to fill the [q] poore and the hungry [r] with good things, whilest the rich are sent emptie away.

[q] *Matth.5.3.6.*
[r] *Luke 1.53.*

Neither must we deceiue our selues with this conceit, that because we professe our selues to be redeemed, and do liue in the house of God which is his visible Church, therefore we haue all attained this libertie alreadie. For in the house of God, there be as well [f] vessels of dishonor, as vessels of honor; in the [t] floore of God, as well chaffe as wheate; in the [u] net of God, as well bad fish as that which is good; in the * field of God, as well tares as corne; in the familie or house of God, as well [x] seruants as sonnes; in the flocke of God, as well [y] goates as sheep. Vnlesse therfore you be the sons of God by faith, truly called, engrafted into Christ as his members, regenerated by the Spirit of God, this libertie as yet doth not belong vnto you. For it is a libertie, as the Apostle saith, [z] *which we haue in Christ*, that is, which we being in Christ haue by him, as after we shall heare: (which also) is conferred vpon vs, in and by our vocation, iustification and sanctification; and therefore none enioy it, as actually made free, but such as are sanctified, iustified and called.

[f] *2.Tim.2.20.*
[t] *Matth.3.12.*
[u] *Matth.13.47*
* *Matth.13.24*
[x] *Ioh.8.34.35.*
[y] *Matth.25.32.33.*
[z] *Galath.2.4.*

But heere some will obiect: Are not wee the Church of God, and is not the Church a company of men called? haue we not been baptised, and by baptisme regenerated, made the mẽbers of Christ, and children of God? How thẽ do you say, we are not free? Beloued, as this obiection is not vnlike the cauill of the captious Iewes in this place; so

must it receiue the like answere. *Verily, verily I say vnto you,* saith our Sauiour, *he that committeth sin is the seruant of sinne, and the seruant shall not abide in the house,* &c. I know that you are the Church of God, as these *Iewes* were; and that you haue been baptised, as they had been circumcised. But you must distinguish, first, of the Church; that there is a Church visible, and a Church inuisible, which is the mystical body of Christ. And you are to know, that there bee many in the Church visible, which are not [a] of the Church inuisible; many in the house of God, which be seruants and not sonnes. Secondly, of calling; that there is an outward calling by the Word, which is common to all in the Church, of which it is said, [b] many called, and few chosen. And there is an inward and effectuall calling, according to Gods *purpose,* of which it is said, [c] whom he elected, he called. Thirdly, of Baptisme; there is an outward Baptisme, which is the sprinkling of the [d] flesh with water, and an inward Baptisme, wherein the soule is [e] sprinkled with the blood of Christ, and with the water of the holy Ghost, whereof the outward is a signe. Fourthly, of vnion with Christ, for there is a sacramentall vnion in Baptisme, & a spirituall by the [f] holy Ghost & by faith. Lastly, of Christians, mẽbers of Christ, sonnes of God. For as the Apostle distinguisheth the [g] Iewes, that they were either outwardlie Iewes and in shew, or inwardly and in truth; and our Sauionr in the next [h] words, the seed of *Abraham* according to the flesh, and according to the promise. For as *Paul* also saith, *they which*

[a] 1. *Ioh.* 2. 19.

[b] *Matth.* 20. 16 *and* 22. 14.

[c] *Rom.* 8. 28. 30

[d] 1. *Pet.* 3. 21.

[e] *Heb.* 12. 24. 1. *Pet.* 1. 2.

[f] 1. *Cor.* 12. 13.

[g] *Rom.* 2. 28. 29

[h] *Ioh.* 8. 37. *&c.*

[i] *which bee of faith, are the ſonnes of Abraham:* ſo men are called Chriſtians, members of Chriſt, ſonnes of God, not onely who are ſuch indeede and in truth; but alſo ſuch as are Chriſtians onely in profeſſion, members of Chriſt in appearance, [k] ſonnes of God in reſpect of the outward couenant. Wherefore though you liue in the viſible Church, though you be called, though you haue been baptized, and by baptiſme ſacramentally vnited to the body of Chriſt, which is his Church; though in your owne profeſſion, and in the reputation of others, who conceiue of you (as they ought) according to the iudgement of charitie, you are Chriſtians, members of Chriſt, and ſonnes of the kingdome: notwithſtanding, if you doe not truely beleeue in Chriſt and vnfainedly repent of your ſinnes, you are ſeruants and not ſonnes. Yea, ſo farre ſhall theſe outward priuiledges be from exempting you from damnation, that they ſhall greatly aggrauate your iudgement. For hath God called, vs and we are not called? hath he inuited vs to turne vnto him, and we are not conuerted? hath he by his Miniſters [l] intreated vs, that we would be reconciled vnto him, and we will not be reconciled? hath he offered vs infinite mercy in the myſterie of our ſaluation by Chriſt, and we haue deſpiſed the ſame, not caring to apprehend the mercies of God and merits of Chriſt, but ſuffering his precious blood to be ſpilt as it were on the ground in vaine? hath he often ſought [m] to gather vs vnto him, as the Hen gathereth the Chickens vnder her wings, and we would not? Then haue the meanes

[i] *Gal.3.7.*

[k] *Ezech.16. 20.21. Matth.8.12.*

[l] *2.Cor.5.20.*

[m] *Matth.23.37*

of

of ſaluation been the meanes of obduration vnto
[a] 2.*Cor.*2.16. vs; and the Word, which to the faithfull is the [a] ſauour of life vnto life, vnto vs is become a ſauour of death vnto death. Yea, for this contempt of the Goſpell, if we perſiſt in it, our eſtate in the day of
[o] *Matth.*10.15. iudgement ſhall be more [o] intolerable, then theirs of Sodom and Gomorah. And vnto vs belongeth that fearful wo denounced by our Sauiour Chriſt,
[p] *Matth.*11. 21.23. [p] Woe to thee Chorazin, woe to thee Bethſaida, woe to thee Capernaum: for if the meanes which you haue had, had been vouchſafed to them of Tyrus and Sidon, yea to them of Sodom, they would haue turned vnto God, but *I ſay vnto you, it ſhal be eaſier for them in the day of iudgement, then for you.* Againe, hath the Lord ſent his Sonne to redeeme vs, giuen vs meanes to applie Chriſt vnto vs, hath he entreated vs to beleeue and repent, and put to his ſeale in Baptiſme, thereby aſſuring vs, that if we beleeue and repent, our ſoules are waſhed with the blood of Chriſt, that we are ingrafted into him, and in him are made the ſons of God, and heires of eternall life? Shall not wee therefore moſt worthily periſh in our ſinnes, if notwithſtanding we will not beleeue and repent; eſpecially hauing in our Baptiſme by a ſolemne vow bound our ſelues therto. The conſideration whereof muſt force men, who are not yet regenerated, vnfainedly to turne vnto God, & to lay hold vpon Chriſt by faith. For it is moſt certaine, though they liue in the houſe of God, which is his Church, yet vntill they truly beleeue and repent, they are ſeruants and not ſonnes: and ſuch ſeruants as are held

vnder

vnder the most miserable and baseſt ſlauerie of ſin and Satan: being not only bound hand and foot, yea in heart and mind, ſo that they can neither doe nor thinke that which is ſpiritually good; but are alſo caried away q captiue, to performe the will of Satan, and the luſts of the fleſh; whereby it comes to paſſe, that as they can do no good, ſo can they do nothing but ſinne.

q 2. *Tim.* 2. 26. *Titus* 3. 3.

§. 6.

The qualitie or propertie of this libertie.

The next thing to be conſidered, is the qualitie of this liberty, viz. that it is a true liberty. For neither is it an imaginarie libertie, as in the paradox of the Stoicks, who held that wiſe men of the world were only free, whē they alſo, being not freed by Chriſt, were and are no better but ſeruants; or in the ſecure imaginations of carnal men, who with theſe Iewes, though being in bōdage, think thēſelues free. Neither is it a looſe liberty or licentiouſnes, ſuch as Libertines aſſume to thēſelues, but a true & a holy liberty, wherby we being freed from ſin, become ſeruants of righteouſnes, & being deliuered from the hands of our ſpiritual enemies, are inabled to worſhip God with willing minds, & chearefull hearts: for that is the only true libertie: & ſuch is the libertie of the Saints in heauen, and of the bleſſed Angels, who count it not only their libertie, but alſo their happines, willingly and cheerefully to ſerue the Lord. For if the Sonne, who is the truth, ſhall make you free, then ſhall you be free ὄντως, indeed, and in truth.

This therefore, as it ſerueth for the comfort of the godly; ſo alſo for the terror of the wicked. For, from this ſpeech of our Sauiour, we may conclude

both waies. 1. Whosoeuer are made free by Christ, they are free indeed: but all the faithfull are made free by Christ; therefore (whatsoeuer the diuell or their owne corruption can obiect to the contrarie) they are free indeed.

Againe, If the Son make you free, saith Christ, then are you free indeed; but you (say I to vnbeleeuers and impenitent sinners,) are not free indeed: *For he that committeth sin, is the seruant of sin*; therefore, howsoeuer you professe your selues redeemed by Christ, and howsoeuer also it be most true, that Christ hath paid a ransome sufficient for the redemption of all; yet are you not actually redeemed, nor the benefit of redemption applied vnto you, vntill you bee ingrafted into Christ by faith, and renued by the holy Ghost. And the same may be cõfirmed by the oath of the Lord, (*wherein it is impossible that he should lie,*) the oath which he sware to our father *Abrahã*, that he would giue vs, both that we should be deliuered frõ the hand, that is, the power and dominion of our spirituall enemies; and being *deliuered, should also haue grace to worship God without feare, in holines & righteousnes before him, all the daies of our life.* If therfore we do not endeuour to worshippe God in holines and righteousnesse, with willing minds and vpright hearts; it is as sure as the oath of the Lord is true, that as yet we are not actually freed and redeemed by Christ. For *if the Sonne make you free, you shall be free indeed.*

[s] *Hebr.* 6. 18.

[t] *Luk.* 1. 73. 74.

And thus much of the general doctrine of Christian libertie: wherein I haue been the shorter, because all these points, wherof I haue thus generally

and

and briefely ſpoken, viz. that Chriſtian libertie is a ſpirituall libertie, which the faithfull haue in and by Chriſt Ieſus; that it conſiſteth on two parts, an immunitie and freedome from all ſpirituall bondage, and an ἐξουσία, and right to the priuiledges and liberties of Gods children: that Chriſt our redeemer is the author of this libertie, both in reſpect of his merit and efficacie: that it is beſtowed only vpon the faithfull, who are the ſonnes of God and members of Chriſt: and laſtly, that this libertie of Chriſtians is a true libertie; all theſe points, I ſay, will more plainly and fully appeare in the particulars, whereunto we are now to deſcend.

§. 7. *The ſpeciall doctrine of Chriſtian libertie.*

Chriſtian libertie therefore, is either *libertas*

Viæ, of this life, ſuch as is incident vnto vs whiles we are in the way, whereof [t] ſome not vnfitly vnderſtand our Sauiour to ſpeake. Luk. 12. 58. *Giue diligence to be deliuered from thy aduerſarie, whiles thou art in the way*, &c. vnderſtanding by the Gouernor, God; by the Iudge, Chriſt; by the aduerſarie, the diuell, ſin, a guiltie conſcience, the ſentence of the law; by the way, this life; by the officer the Angels, by priſon, hell, &c.

[t] Luk. 12. 58.

Patriæ, of the life to come, which we ſhall enioy, when being come to the end of our way, wee ſhall haue the [u] end of our faith, which is the ſaluation of our ſoules.

[u] 1. Pet. 1. 9.

The former is freedome from the bondage of

* *Rom.*8.21. sinne, the other from the * bondage of corruption.
x *Ephes.*1.7.14. The former is simplie called ἀπολύτρωσις, x redemption, the latter ἀπολύτρωσις τῆς περιποιήσεως, the redemption of possession: for by the former we are heires, *spe*, in hope and expectation; by the latter, *re*, in deed and possession; the one is begun and in part, the other perfect and complete: the one, the libertie of grace, the other, as the Apostle speaketh y, ἐλευθερία τῆς δόξης, *the libertie of glorie.*
y *Rom.*8.21.

The libertie of grace. Of these in order: And first of the libertie of grace, which euen in this life the faithfull do enioy in and by Christ. And it is either common to all the faithfull, as well of the old Testament as of the new; or peculiar to the faithfull vnder the Gospel. The faithfull vnder both Testaments were and are
z *Titus* 1.4. sonnes; who as they haue the same z cõmon faith;
a *Jud.*3. so haue they the same a common saluation, and therfore the same libertie and right, in respect of the inheritance it selfe, and all the degrees thereof. Notwithstanding, there is difference betweene sonnes vnder age, and in their minoritie, in respect of discipline and gouernment, and those who are come to yeares: the former being nurtured by schoolemasters, and gouerned by tutors, as the A-
b *Gal.*4.2.3. & 3.24. postle saith b of the faithfull before the incarnation of Christ; the latter set at libertie from such discipline and gouernment. Otherwise, as they had the same faith, and the same iustification (for all the faithfull both before Christ and after, were and are
c *Rom.*4.23.24 iustified by faith, as *Abraham* c was, Rom.4. and by
d *Iam.*2.20.21. such d a faith, Iam.2.) so haue they the same libertie which is obtained by faith, and in some chiefe points

points thereof is, as [c] *Caluin* saith, an appendix of iustification. [c] *Instit. lib. 3. cap. 19. §. 1.*

The common libertie of grace, which may fitly be called the libertie of sauing grace, containeth many particulars; which, for your easiest remembrance, may be reduced to these three heads. *The libertie of sauing grace.*

For it is a libertie which wee haue in and by our { Vocation. Iustification. Sanctification.

For, although these three concurre in time, because a man is no sooner effectually called, but he is also iustified before God, and no sooner iustified, but hee beginneth also to bee sanctified (which is duely to be obserued of those, who presuming, and that perhaps for a long time, that they be called and iustified, doe still remaine vnsanctified) notwithstanding in order of nature [f] vocation goeth before iustification, and iustification before sanctification. And let this also by the way be obserued for the comfort of the godly. For whosoeuer, professing the true faith, hath a true purpose and vnfained desire to walke before God in the obedience of his will, making conscience of all his waies: that man, howsoeuer besides his generall purpose he may faile ([g] as we all doe) in many particulars; yet he is sanctified, and from his sanctification may certainely conclude, that he is iustified, that he is called, that he is elected, that he shall be saued. For the fruite could not bee good, vnlesse the tree or the branch that beareth it were good, and the branch cannot be good, vnlesse it be ingrafted into Christ, [h] the onely true vine: that

[f] *Rom. 8. 30.*

[g] *Iam. 3. 2.*

[h] *Ioh. 15. 1. 5.*

is to say, a mans conuersation is neuer acceptable vnto God, before his person be accepted; and his person is not accepted, vntill hee bee vnited vnto Christ. For the better vnderstanding of this point, wee must remember, that Christ at a deare price hath long since purchased this liberty for vs, and hath meritoriously wrought our freedome. But none are actually and effectually set at libertie, but those alone, who haue actuall vnion and communion with Christ. Now in our effectuall vocation, we haue vnion with Christ; and in our iustification and sanctification, communion with him. In the former, in respect of his merits apprehended by faith, and communicated vnto vs by imputation; in the other, in respect of his graces, which being in him without measure, are by his spirit from [i] him deriued, and in some measure communicated vnto vs by infusion.

[i] *Iohn* 1.16.

§. 8. *The libertie of Vocation.*

But let vs speake of them seuerally. And first, as touching our vocation, I say with the Apostle, [k] Gal.5. *Brethren, you are called vnto libertie:* which words we are thus to vnderstand, that by our calling we are not only inuited vnto Christian libertie in generall, as a maine benefit of our Christian profession; but also by it are enfranchised, being thereby put into possession of a good part of it, and entituled to the rest. For whereas naturally we are wholy, and not onely in part (for that may be verified of the faithfull, Rom.7.14.) carnall, sold vnder sinne; by our calling we are first made spirituall, being in some measure indued with the spirit of Christ. Now the spirit of Christ, being the *spirit of libertie,*

[k] *Gal.5.13.*

libertie, as *Dauid* speaketh, [l] Psalm.51. we may resolue with the Apostle, [m] that *where the spirit of the Lord is, there is liberty.*

[l] *Psalm.51.14.*
[m] *2.Cor.3.17.*

But the liberty which we haue by our calling standeth on these degrees. First, as it is an immunitie; our mindes are therein freed from the seruitude of blindnesse and incredulitie, our hearts and willes from the bondage of that, which the Apostle calleth [n] ἀπειθειαν, (vnder which all men naturally are concluded) that is, disobedience and infidelitie; our selues, from the seruitude of Satan, being called and as it were culled out of the world, whereby is meant the company of worldly men, which is the kingdome of the diuell, (who is the [o] Prince, yea the God [p] of the world, working effectually ἐν τοῖς υἱοῖς τῆς ἀπειθείας, [q] in the children of infidelitie and disobedience, blinding their vnderstandings, and [r] captiuating their willes:) and lastly translated from the most slauish estate of damnation, being [s] redeemed from among men, and deliuered out of the [t] world, which because it wholy, as Saint *Iohn* [u] saith, ἐν τῷ πονηρῷ κεῖται, lieth vnder the subiection of the diuell, (who hath the *power of death) is also subiect to death and damnation.

[n] *Rom.11.32.*
[o] *Iohn 12.31.*
[p] *2.Cor 4.4.*
[q] *Ephes.2.2.*
[r] *2.Tim.2.26.*
[s] *Apoc.14.4.*
[t] *Gal.1.4.*
[u] *1.John 5.19. For he is ὁ πονηρὸς, of whom he had spoken, verse 18.*
* *Hebr.2.15.*

As it is ἐξουσία, that is, a power and interest; wee are in our calling indued, as I said, with the spirit of libertie, which freeth our soules by enlightening our minds, perswading our iudgements, and softening our hearts, enspiring thereinto godly desires and gracious resolutions; whereby he beginning the grace of faith in vs, doth regenerate vs and vnite

vnite vs vnto Christ. So that by our effectuall calling, in regard that therein the spirit of libertie is communicated vnto vs, and the sauing grace of faith is therein begotten in vs, wee are made the sonnes of God and members of Christ, and are not only entituled to all the rights and priuiledges of the children of God, and members of Christ; but also are presently [x] translated, as it were from death to life, and from the state of damnation, vnto the state of grace and saluation.

[x] *Iohn* 5.24.

But these things doe neede some further explanation. First, therefore in the ministerie of the Gospell, which is the ministerie [y] of the spirit, the [z] word of faith, the seede of regeneration, the [a] lawe or doctrine of liberty, and the ordinarie meanes of our [b] vocation, the Lord, preuenting vs with his grace, sendeth the spirit of his sonne into our hearts; which being, as I said, the spirit of libertie; first, freeth our minds from the bondage of ignorance, incredulitie and vanitie, wherein vntill then we were held captiue, not once able of our selues to entertaine a [c] good thought, the whole frame of our thoughts being [d] onely euill continually; the wisdome of our flesh, [e] or that which our flesh mindeth, being emnitie against God; our selues, not onely not perceiuing, but being [f] not able to perceiue the things which are of the spirit of God, and much lesse able to giue assent vnto them (for no man can say that [g] Iesus is Christ but by the holy Ghost) and much lesse to assent effectually, or by a liuely faith. The spirit of God therefore by the ministerie of the word (which is a light

[y] 2.*Cor*.3.8.
[z] 1.*Pet*.1.23. *Rom*.10.8.
[a] *Jam*.1.18.25.
[b] 2.*Thes*.2.14.
[c] 2.*Cor*.3.5.
[d] *Gen*.6.5. & 8.21.
[e] *Rom*.8.7.
[f] 1.*Cor*.2.14.
[g] 1.*Cor*.12.3.

[h] light vnto our feete) as the meanes, and by the Miniſters of the Goſpell as his inſtruments (who are therefore called the [i] light of the world, and are ſent by Chriſt to [k] open our eyes, and to giue light to them that ſit in [l] darkeneſſe, and in the ſhadowe of death) enlighteneth our minds to vnderſtand, and openeth our hearts as he did the heart of *Lydia*, perſwading our ſoules [m] προσέχειν τοῖς λαλουμένοις, that is, not onely to attend, but, as the word alſo ſignifieth, to aſſent to thoſe things which are ſpoken by the Miniſters; and thereby maketh vs vnfainedly to acknowledge and ſeriouſly to conſider, both our miſerable ſeruitude and damnable eſtate in our ſelues, and alſo the gracious libertie and ſauing grace of God offered in Chriſt. And this is the firſt degree of the libertie which wee haue in our calling, that therein we are called out of [n] darkneſſe into light. Of this liberty the Apoſtle ſpeaketh, 2. Cor. 3. [o] that whereas there is naturally a vaile ouer mens hearts, that they cannot vnderſtand the Word; this vaile is taken away by the ſpirit of God, when they turne vnto the Lord. Now the *Lord* (ſaith he) *is the ſpirit, and where the ſpirit of the Lord is, there is libertie.* In this regard the ſpirit is compared to an [p] eye-ſalue, and is called that [q] anointing, which, being receiued from Chriſt, teacheth vs all things.

[h] *Pſal.* 119. 105
[i] *Matth.* 5. 14.
[k] *Act.* 26. 18.
[l] *Luk.* 1. 79.
[m] *Act.* 16. 14.
[n] 1. *Pet.* 2. 9.
[o] 2. *Cor.* 3. 15. 16. 17.
[p] *Apoc.* 3. 18.
[q] 1. *Joh.* 2. 27.

Hauing thus reuealed vnto vs both our owne miſerable eſtate in our ſelues, and the infinite mercies of God in Chriſt, and moued vs truely to aſſent thereto; in the next place hee toucheth our hearts with a ſenſe of our miſery, and with a ha-

tred of sinne, which hath brought vs into that miserable estate, and by the ministerie of the Word, which is his [r] power to our saluation, & his [s] arme to draw vs vnto him, he turneth our will and affections from darknesse (which naturally [t] we loue) vnto light, not only working in vs hartie desires, to come out of that damnable estate, and to be made partakers of Christ (which desires also he being the [u] Spirit of supplication, helpeth vs to expresse in hartie prayer;) but also inspiring into vs a setled resolution, that for as much as libertie and saluation is promised to all that receiue Christ by faith; we will therfore resolue vndoubtedly to acknowledge him to be our only Sauiour, and to rest vpon him alone for saluation. Thus by working, 1. In our minds an effectuall assent to the promise of the Gospell. 2. In our hearts an earnest desire to bee made partakers of Christs merits, and 3. In our wil a setled resolution, to acknowledge him to be the Messias, and to relie vpon the mercies of God and merits of Christ, for iustification and saluation, (by which three we do * receiue Christ), the Spirit of God begetteth the grace of iustifying faith in vs. In the begetting whereof, he doth not only [x] turne men from darknesse to light, and from the power of Satan vnto God; but also regenerateth them, and vniteth them vnto Christ, making them of the children of wrath, the sonnes of God; of the impes of the old *Adam*, members of Christ; and of the subiects of Satan in the kingdome of [y] darknes, fellow [z] citizens with the Saints in the kingdome of God. And this is the liberty which we haue by our calling.

[r] *Rom.* 1.16.
[s] *Esai.* 53.1.
[t] *Ioh.* 3.19. *Act.* 26.18.
[u] *Zac.* 12.10. *Rom.* 8.26.
* *Iohn* 1.12.
[x] *Act.* 26.18.
[y] *Coloss.* 1.13.
[z] *Ephes.* 2.19.

calling. As for the teachers of free will, and the magnifiers of our pure naturals; they neither acknowledge the woful bondage wherein we are by nature, nor the happie libertie, whereunto we are, not borne, but called. For this is a libertie, *ad quam non nati, sed renati sumus*; which we haue not by generation, but by regeneration. Neither is it a common libertie of al, but a libertie peculiar to the people of God, who are a people [a] set at libertie, peculiar to the sonnes of God, and members of Christ. But it will be said, if there be no freedome in our willes before we be called, then belike we are called and saued against our willes, and we must look with the Enthusiasts for violent raptures. I answere, that there is in our willes a freedome of nature, whereby it is free from compulsion. For, that the will should be forced, it implieth a contradiction: for then it should both will and nill the same thing at one time. Notwithstanding this freedome of the will, vntill it be freed by grace, is a voluntary seruice of sinne; voluntarily and with greedinesse, willing that which is euill, although it can will nothing else. But the preuenting grace of God, whereby we are called, is perswasiue, and that ordinarily by the Word; drawing vs indeed, and so of vnwilling making vs willing, but this is by perswasion, and not by compulsion. For although our willes in the first act of our conuersion be meerely passiue, and none can come to Christ vnlesse the [b] Father draw him: yet we can no sooner conceiue a man to be effectually called, then that he is made willing. For in the very act of our calling, of vnwilling

[a] 1. Pet. 2. 9.

[b] Joh. 6. 44.

we are made willing; and no sooner are we effectually drawne, but we willingly come: in which sense true is that saying of *Chrysostom*, ἕλκει μὲν ὁ θεὸς, ἑλκόμενον δὲ ἕλκει, God indeed draweth, but he draweth him that is willing. Wherefore though our willes doe not concurre, *ad vocationem*, vnto our calling; yet they concurre, *in vocatione*, in our calling, being therein made free.

§. 9. *Iustification and sanctification not to be confounded.*

Now we are to intreate of the libertie which we haue both in our iustification, and also in our sanctification. For howsoeuer these graces do alwaies so concurre, as that whosoeuer hath the one, hath the other; and whosoeuer hath not both, hath neither; yet are we carefully to distinguish them. For the Papists in not distinguishing them, confound the Law and the Gospell, abolish the maine benefit of Christ, which in the Scriptures goeth vnder the name of iustification, and with it the libertie which we haue by it; and lastly, by their Antichristian doctrine teach men to place the matter of their iustification, and the merit of saluation in themselues. For they do teach, that a man is iustified, when he is made righteous by righteousnesse inherent in himselfe, and performed by himselfe, and accordingly make two degrees of iustification: The one, which they call the first iustification, when a man of a sinner is made iust, by the infusion of faith, hope, and charitie; the other, which they call the second iustification, when a man of a iust man is made more iust by bringing forth good workes. So that according to their doctrine, the righteousnes of the first iustification, is habituall

and

and inherent in themselues; of the second, actuall, and performed by themselues. And whereas iustification standeth on two parts, viz. remission of sin, and the making, or, as the [c] Apostle speaketh, constituting of vs righteous; as they teach, that we are made righteous, not by imputation, but by infusion of righteousnes: so they teach, that remission of sinne is the deletion of sinne, and that sinnes are then pardoned, when by infusion of the contrarie graces they are expelled. Euen as water is then said to be warmed, when by the accession of heate the cold is expelled. Againe, where the Scripture saith, that we are iustified by grace, that is, by the meere fauour of God in Christ, by faith without workes, by the righteousnes of God, which without the law is manifested in the Gospell; they by grace vnderstand the graces of God in vs, which they say concurre with faith vnto iustification; by righteousnesse, not the righteousnes of Christ apprehended by faith, but a righteousnes from Christ infused into vs, &c. Which doctrines, being vnderstood of sanctification, are for the most part true. For we do not deny, but that the matter of our sanctification is inherent in vs, and performed by vs; and that it is partly habituall, and partly actuall; that it consisteth in our dying vnto sinne, which is called mortification, and liuing vnto righteousnes, which is called viuification: that there be degrees thereof, according to the measure of grace receiued: that we are sanctified by the grace, or rather graces of God in vs; and that thereunto not faith alone, but hope and charitie, & other both inward

[c] *Rom.* 5. 19.

Rom. 3. 24.

graces and outward obedience do concurre, &c.

But if the iuſtification which the Papiſts teach, be nothing elſe but ſanctification; what then is become of that, which in the Scriptures goeth vnder the name of iuſtification, and is the maine benefit of the Meſſias, wherby we are not only freed from the guilt of ſinne, which bound vs ouer to death and damnation; but alſo are in Chriſt accepted as righteous, and made heires of eternall life; by which we are freed from the feare of damnatiō, and are entitled vnto the kingdome of heauen? Surely by the Popiſh doctrine it is in a manner aboliſhed, and with it the libertie which we haue by it, which is no leſſe then our deliuerance from hell, and our title to the kingdome of heauen, which if we haue not by Chriſt, we haue no ſaluation by him. For it is certaine, that whereby we are iuſtified, thereby we are ſaued.

This moſt pernicious and Antichriſtian error they ſeeke to iuſtifie by the like notation of the Latine words. For, as to be ſanctified, is to be made holy, by holines wrought in vs; ſo to be iuſtified, in their conceit, is to be made iuſt, by righteouſnes wrought in vs.

Whereunto I anſwere, that if the Latine notation were to be reſpected, it would not hinder our cauſe. For, we do freely confeſſe, that whom the Lord iuſtifieth, he maketh iuſt. But then the queſtion is, whether by imputation, or by infuſion. By imputation, we ſay, as he iuſtifieth; by infuſion, not as he iuſtifieth, but as he ſanctifieth. But the Latine word is no further to bee vrged, then as it is the

tranſlation

translation of the Hebrew word in the old Testament, and of the Greeke in the new, which signifieth to iustifie. Now it is plaine, that both the Hebrew צדק, and the greeke δικαιόω, is *verbum forense*, a iudiciall word ascribed vnto God, as the Iudge; to teach vs, when we thinke of iustification, to summon our selues before the iudgement seat of God. And in this sense it is opposed to condemning, as in the [d] iudgements of men, Deut.25.1. Prou.17.15. so in the [e] iudgement of God, Matth.12.37. By thy words thou shalt be iustified, and by thy words thou shalt be condemned; 1.King.8.32. Rom.5.16.18. and Rom.8.33. Hereby then appeareth, both what iustification is, and wherein it differeth from sanctification. For the contrarie to sanctifying, is polluting; but the contrarie to iustifying, is condemning. Wherfore, as sanctifying being the contrarie to polluting, doth signifie making holy; so iustifying being the contrarie to cõdemning, doth signifie absoluing, acquitting, pronouncing iust. And in this sense euermore, in the question of iustification, it is vsed when it is ascribed vnto God. Neither are the Papists able to produce any one testimonie, where iustification being ascribed to God, (as [f] It is God that doth iustifie) doth signifie making righteous by infusion. This then is the first note of difference, whereunto others may be added. For in iustification, as I said before, we haue communion with Christ, in respect of his merits imputed vnto vs, to free vs from the guilt of sinne, and feare of damnation, and to entitle vs to the kingdome of heauen. In sanctification we haue commu-

[d] *Deut.25.1. Prou.17.15.*
[e] *Mat.12.37. 1.King.8.32. Rom.5.16.18. Rom.8.33.*
[f] *Rom.3.26. & 8.33.*

2

communion with Christ in respect of his graces, which being in him without measure, are by his spirit deriued to vs in measure, and communicated by infusion, to free vs from the corruption and dominion of sinne, and to prepare and fit vs for the kingdome of heauen.

3 The matter therefore of Iustification, or that whereby we are absolued, and in respect whereof, God doth acquit vs from our sinnes, and accepting vs as iust, doth so pronounce of vs, is the merits, righteousnesse, and obedience of Christ our Sauiour. For by what we are redeemed, by that we haue [g] remission of sinnes, or iustification; but we are redeemed only by the merits and righteousnesse of Christ, and not by our owne; and therefore we are iustified by the righteousnes of Christ, and not by that which is inherent in vs, or performed by vs: but our sanctification consisteth in the graces of Gods spirit inherent in vs, and the new obedience performed by vs.

[g] *Ephes.*1.7. *Colos.*1.14.

4 We are iustified by imputation of Christs righteousnes, when God imputing to a belieuer the righteousnes of Christ, and accepting of it in the belieuers behalfe, as if he had performed it in his owne person, doth not only acquit him from his sinnes, but also accepteth of him as righteous in Christ, and as an heire of eternall life. For as Christ was made a sinner for vs, so are we made [h] righteous before God in him: Christ was made a sinner for vs, by imputation of our sinnes to him: therefore we are made righteous before God in him, by imputation of his righteousnes vnto vs. Againe, as

[h] 2.*Cor.*5.21.

we

we were made sinners, that is, guiltie of the first Adams transgression; [i] so are we iustified by the obedience of the second *Adam*. But we are guiltie of the first *Adams* transgression by imputation. For how should that being an action, and therefore transient, be communicated vnto vs? Let *Bellarmine* answere: It is communicated to vs, saith he, [k] as transient things vse to be communicated, that is to say, *by imputation*. Therefore we are iustified by imputation of the obedience of the second *Adam*. For the obedience of Christ which he performed on earth, being transient, how could it be communicated vnto vs, but as *Bellarmine* saith, all transient things are communicated, viz. by imputation? The reason of which imputation is this. For as all men being in *Adam* as the roote of mankind, originally, are guiltie of his sin, it being imputed vnto them, because in him & by him, by reason of their vnion with him, all sinned: so the faithfull being in Christ as their head or root, are iustified by his obedience, it being imputed to them, because in him, and by him, by reason of our vnion with him, we fulfilled the Law, and in him, and by him we satisfied the iustice of God. But we are sanctified by the infusion of grace wrought in vs by the holy Ghost.

[i] *Rom.5.18.19*

[k] *Adæ peccatũ nobis communicatur per generationem eo modo, quo communicari potest id quod transit, nimirum per imputationem. Omnibus enim imputatur, qui ex Adamo nascuntur, quoniam omnes in lumbis Adami existentes, in eo et per eum peccauimus, cum ipse peccauit. Bellarm. tit. 3. de amiss. grat. & stat. pec. lib. 5. cap. 17.*

5

Iustification is the verie intitling of vs to the kingdome of heauen. Sanctification is both the badge and cognizance, whereby they are to bee discerned and knowen who are iustified, and shall be [l] saued, and the fitting and preparing of vs to that kingdome, whereinto no vncleane thing shall enter.

[l] *Act.26.18. & 20.32.*

6 The righteousnes of iustification is perfect, (for it is the righteousnesse of Christ) and therefore of iustification it selfe there are no degrees, though of the assurance thereof there be degrees, according to the measure of faith. The righteousnesse of our sanctification, which is inherent, is vnperfect in this life, and stayned with the flesh; and thereof there are degrees, as we grow in grace.

7 We are both iustified and sanctified by faith, but in diuers respects. We are iustified by faith, because by it we apprehend the righteousnes of Christ, and therefore are iustified by it, not formally, as it is a power or habit in vs, or as it is a part of inherent righteousnes, but relatiuely in respect of the obiect which it doth apprehend; and by it alone we are iustified, because it is the onely grace in vs, which apprehendeth the merits of Christ to iustification. Wee are sanctified by faith, as a chiefe part of our sanctification, being as it were the roote, both of other inward graces, and outward obedience: but we are not sanctified by it alone, because not only other graces inherent, but also outward obedience concurre thereto.

§. 10. *The libertie of iustification.* These things thus premised, let vs consider what that libertie is, which we haue both in our iustification, and also in our sanctification. In both (as our freedome is an immunitie) we are freed from sinne, and from the Law, which is the strength of sinne, though in different respects, which will be so many more differences betwixt iustification and sanctification. In sin there are two things, the guilt therof, and the corruption. In iustification we

are

are freed wholly from the guilt of sinne: for to be iustified, is to haue remission of sin [m], Rom.4.6.7. or, which is all one, to be freed, or absolued from the guilt of it. And so certaine it is, that in iustification we haue this freedome, that to be iustified, is to be freed, according to the Scriptures phrase [n], Rom.6.7. *He that is dead, is freed from sin:* the Greek is δεδικαίωται. See [o] Act.13.38.39. *Be it knowen vnto you, that through Christ is preached vnto you forgiuenesse of sinnes. And from all things, from which you could not be iustified by the law of Moses, by him euery one that beleeueth is iustified.* Where, to be iustified, is to haue pardon of sinne, or freedome from the guilt of it.

[m] *Rom.4.6.7. Freedome from guilt of sinne.*

[n] *Rom.6.7.*

[o] *Act.13.38.39*

The guilt of sin is the obligatiō or binding ouer of the sinner vnto punishment: and this bond is partly in the Law, * which is the hand-writing or obligation that is against vs, binding ouer the transgressor of it, to the punishment threatned in it; and partly in the * conscience, applying the Law, morall or naturall, to the sinner, and from thence * pronouncing him subiect to punishment. From this obligation or guilt we are freed before God, and as it were in the court of heauen, so soone as we beleeue: and we are freed from the same in the court of conscience, when we know that we beleeue, and are assured of our iustification. For, [p] by faith we haue remission of sinne: and whosoeuer [q] beleeueth in Christ, he is iustified from the guilt thereof.

* *As the συνθήκη, or preposition.*

* *συνείδησις, or assumption.*

* *κρίσεως, or conclusion.*

[p] *Act.26.18.*

[q] *Act.13.38 39*

This our freedome containeth in it happinesse, for as their estate is miserable, whose sinnes are not forgiuen, because by their sins they are debtors vn-

to God, owing in respect thereof eternal death and damnation (though they only feele this burthen, whose conscience is throughly touched, of whom
[r] *Prou.18.14.* it is said,[r] A wounded spirit who is able to beare?) so their estate is happie, who are freed frō the guilt of sinne. *Dauid*, though a King, flourishing in great honor, wealth, and delights; notwithstanding he
[s] *Psal.32.1.2. Rom.4.6.* reposeth his felicitie in the forgiuenes of sin,[s] Psal. 32. *Blessed is the man whose wickednesse is forgiuen, and whose sinne is couered, blessed is the man to whom the Lord imputeth not iniquitie.* Which should moue vs aboue all things to labour for the forgiuenesse of sin, and for the assurance thereof. If thou beleeue
[t] *1.Joh.1.9.* in Christ, and withall confesse thy sin[t] and forsake
[u] *Prou.28.13.* it,[u] thou mayest be sure that it is pardoned.

§. 11.

Secondly, in our iustification we are freed from
* *Gal.4.4.5.* the* law, and that in two respects. First, from the
Freedome from the Law. malediction or condemnation of it: secondly, from the lawes exaction of inherent and that perfect righteousnes vnto iustification. Vnder which double yoke of bondage all men are, that are not iustified by faith in Christ: that is, all men in themselues are subiect to the curse
[x] *Gal.3.10.* [x] who in the least degree doe at any time in their whole life transgresse any part of the law, as all men oftentimes doe; and again, no man who is not in Christ, can be exempted from the curse, and attaine to iustification, vnlesse he continue in all the things which are written in the booke of the law to doe them; which no man is able to doe, the lawe by reason of the flesh
[y] *Rom.8.3.* being[y] impossible vnto vs. Let naturall or vnconuerted men apply this to themselues. Canst thou

not

not by the ſentence of the law be exempted from the curſe, vnleſſe thou doſt not onely not commit the things forbidden, but alſo doe the duties commaunded; vnleſſe thou doſt all, and vnleſſe thou continueſt in doing all, neuer failing in any one particular; and finally, vnleſſe thou continueſt in doing all, and euery thing commaunded in that perfect manner and meaſure which the lawe preſcribeth? Alas then, how wilt thou eſcape the dreadfull curſe, who in ſtead of doing the duties commaunded, haſt done the vices forbidden; who in ſtead of keeping all the commaundements, haſt broken them all; and in ſtead of continuing in a totall perpetuall and perfect obedience of the lawe, haſt continued in the diſobedience thereof? Hence we may conclude with the Apoſtle, that all men in themſelues, euen thoſe [z] who ſeeke to be iuſtified by the lawe, bee concluded vnder ſinne, and conſequently vnder the curſe: and therefore haue extreame neede to ſeeke vnto Chriſt, that by him they may be ſet free from this twofold bondage; which is, to be vnder the curſe of the lawe if we breake it, when we can doe nothing elſe but breake it; and to be excluded from iuſtification, if we doe not continue in the perfect performance of the lawe, when we are not able ſo much as to [a] thinke a good thought, or once to will that which is ſpiritually good. But by Chriſt we are freed from both. Firſt from the curſe, as the Apoſtle in expreſſe tearmes teacheth: [b] *Chriſt hath redeemed vs from the curſe of the lawe, when he was made a curſe for vs.* He hath freed vs from the puniſhment of

[z] *Gal.3.10.*

[a] *2.Cor.3.5.*

Freedome from the curſe of the Law.

[b] *Gal.3.13.*

sinne, by vndergoing the punishment for vs, hee hath acquitted vs from our debts by discharging them for vs. For as *Esay* [c] saith, *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace* (that is, which was to procure vs peace and reconciliation with God) *was laide vpon him*, and *by his stripes we are healed.* And again, [d] *The Lord hath laide vpon him the iniquitie of vs all*, that is, the punishment of all our sinnes. And, [e] *My righteous seruant by his knowledge*, that is, by the knowledge of him or faith in him, *shall iustifie many, for he shall beare their iniquities.*

[c] *Esa.* 53.3.

[d] *Vers.* 6.

[e] *Vers.* 11.

Now, by the curse of the law from which Christ doth free vs, we are to vnderstand all euill [f] of punishment, as well temporall as eternall: for it is absurd to imagine with the Papists, that Christ hauing freed vs from the eternall punishment, hath not freed vs from the temporall. By temporall, we meane the euils both of this life, whether corporall or spirituall (which are innumerable) and also in the ende of this life, *viz.* an euill death. Against both these it will be obiected, and first against the former; that notwithstanding their iustification, the faithfull are as subiect to afflictions and calamities of this life as others, and therefore to punishments. But I deny that consequence, if you speake of punishments properly, which be the curses of the law inflicted vpon men by way of vengeance, to satisfie the iustice of God. For the Lord hath imposed the punishment of all our sinnes vpon Christ; who hath fully satisfied the iustice of his Father for them. And therefore as there is no condemnation,

[f] *Psal.* 91.10.

demnation, ſo no puniſhment (properly vnderſtood) to them that are in Chriſt Ieſus. Neither can it ſtand with the iuſtice of God (who is not onely mercifull, but alſo [g] iuſt in iuſtifying of vs) to exact a puniſhment of the faithfull for the ſatisfying of his iuſtice, for whom Chriſt hath already fully ſatisfied his iuſtice by bearing the puniſhment: this were to puniſh the ſame ſinnes twice, once in Chriſt, and againe in vs. Indeed the faithfull are ſubiect to croſſes and afflictions: but all the afflictions of the godly are either trials for their good, or ſuch iudgements as are either ſimply fatherly chaſtiſements proceeding from loue, and meerely reſpecting the good of the party chaſtiſed, whereof the Apoſtle ſpeaketh, 1.Cor.11.32. [h]*When we are iudged we are chaſtiſed of the Lord, that we ſhould not be condemned with the world,* or elſe they be alſo τιμωρίαι, (according to the [i] etymologie of the word which by ſome is giuen) when God beſides the chaſtiſement of the party, hath alſo care or reſpect to his owne honour, which would be impeached, if hee ſhould ſeeme to winke at the ſcandalous offences of his children, as though he would maintaine them in their ſins. In which regard iudgement, as *Peter* [k] ſaith, beginneth at the houſe of God. For the Lord many times correcteth thoſe ſins in the godly, both for his owne honor, and their good, which he ſeemeth to paſſe by in the wicked. Of this kind we haue an example in *Dauid*, to whom the Lord vpon his ſubmiſſion forgaue his grieuous ſins of murther and adulterie, notwithſtanding both for *Dauids* chaſtiſement,

[g] *Rom.3.25.26* *1.Iohn 1.9.*

[h] *1.Cor.11.32.*

[i] *Of* τιμὴ *honor, and* ὄρα *care.*

[k] *1.Pet.4.17.*

and

and for the example of others, but chiefely for the maintenance of his owne glorie (which by the ſcandalous offences of Gods children, is by the wicked blaſphemed, as though ſuch ſins were the fruits of the religion and ſeruice of God), he would not ſuffer the child begotten in adulterie to liue.

[l] 2. *Sam.* 12. 14. Why? becauſe by that ſin *Dauid* had [l] cauſed the enemies of the Lord to blaſpheme. The vſe which we are to make hereof, is, not with the Papiſts, to teach men to make ſatisfaction to God for their ſins, as though Chriſt had not fully ſatisfied for them alreadie: but to teach men, both to beware that they do not commit ſin, eſpecially ſcandalous ſins; becauſe thereby they diſpleaſe and diſhonor God their mercifull Father, prouoking him to powre his iudgemẽts vpon them, for their amendment, that they be not cõdemned with the world, and for the maintenance of his owne honor: and

[m] *Amos* 4. 12. alſo that hauing ſinned, we do [m] meete the Lord in his iudgements, by humbling our ſelues before him, confeſſing our fault, and crauing pardon,

[n] 1. *Cor.* 11. 31. that [n] iudgeing our ſelues, we may not be iudged of the Lord.

Againſt the ſecond it is alſo obiected, that notwithſtanding their iuſtification, the godly die as well as the wicked. I anſwere, that as of all afflictions, ſo alſo of death, the nature is changed in reſpect of the faithful; to whom death it ſelfe, though brought in by the malice of the diuel, is not a curſe or puniſhment properly. I do not denie, but that many times, in reſpect of the time and manner of death, the godly are iudged and chaſtiſed, the Lord

in

in mercie killing their bodies, that he may [o] saue their soules; but from the euill of death they are wholly freed: for to them it is the end of sinne, and is therefore inflicted vpon vs, that sinne might die with vs, as *Methodius* [p] saith, and being the end of sin vnto vs, it is also the end of miserie, the hauen of rest, a happie passage out of this vale of miserie vnto the kingdome of glorie; and so not onely no curse, but also a blessing, no losse, but an aduantage, as after we shall shew. For yet we speake but of the immunities of iustification, the principall whereof yet remaineth to be spoken of; that is, freedome from subiection to damnation, to euerlasting death, to the eternall wrath of God, which is the most miserable bondage and subiection of al those, who are not iustified by faith in Christ. But frō this curse also Christ hath freed the faithfull. For this is the immunitie which we haue by him; that [q] *whosoeuer beleeueth in him shall not perish*, that there is [r] *no condemnation to them that be in Christ Iesus*; that by his death [s] *he hath destroyed him that had the power of death, that he might deliuer them all, which for feare of death, were all their life time subiect to bondage*; that Iesus our Sauiour deliuereth vs from the [t] wrath to come.

[o] 1. *Cor.* 11. 30. 32.

[p] *Apud Epiphan. hæres.* 64.

[q] *Iohn* 3. 16.

[r] *Rom.* 8. 1.

[s] *Hebr.* 2. 15.

[t] 1. *Thes.* 1. 10.

And thus wee haue heard of two immunities, which wee haue in our iustification: that wee are freed from the guilt of sinne, and from the curse of the Law, whereto our sin had made vs subiect. And from hence ariseth vnspeakeable peace and libertie to the distressed conscience, terrified with the guilt of sinne, the curse of the Law, and feare of damna-

tion; when it receiuing Christ by faith, hath immunitie and freedome from them all.

§. 12. *Freedome from the lawes exaction of inherent righteousnes, to iustification.*

Now followeth the other immunitie from the law, in respect of the exaction of perfect righteousnes to be inherent in vs, and perfect obedience to be performed by vs, vnto our iustification and saluation: vnto which yoke of bondage, as I said, all men by nature are subiect. For it is sure and certaine, that without righteousnes, and such a righteousnesse as is fully answerable to the perfect law of God, no man can be iustified.

Now, this righteousnes must either be inherent in our selues, which is the righteousnesse that the Law requireth vnto iustification; or being performed by another, (which is Christ) for vs, must be imputed vnto vs: and that is the righteousnesse which the Gospel propoundeth vnto iustification.

A third righteousnes, whereby wee should bee iustified, cannot be named. If therefore we be not partakers of Christs righteousnes apprehended by faith, we must stand to the sentence of the Law; which is, either to performe perfect and perpetuall obedience, or not to bee iustified. But if Christs righteousnes be imputed vnto vs (as it is to all that apprehend it by faith) then are *we iustified*, notwithstanding the sentence of the Law, *by* [u] *faith*, (that is, by the righteousnesse of Christ apprehended by faith) *without the workes of the Law*, that is, without any respect of obedience performed by our selues. And in this libertie from the Law, standeth the chiefe comfort and stay of a Christian, when hee summoning himselfe, as it were in the court of his conscience

[u] *Rom.* 3. 28. *Galath.* 2. 16.

conſcience before the iudgement ſeate of God, to be iuſtified, or condemned, ſhall conſider that by Chriſt he is freed, both from the condemnation of the Law, and from the exaction of inherent righteouſnes to iuſtification: ſo that he ſhall not need to ſtand to the ſentence of the Law, or to truſt to any obedience performed by himſelfe, as it were to a broken ſtaffe, wherein there can be no comfort, (for if God ſhould enter into * iudgement with vs according thereto, no man liuing could be iuſtified) but may ſafely & freely, without reſpect, either of his owne obedience, or of the ſentence of the law, relie vpon the mercies of God, and merits of Chriſt; that for as much as the Lord hath giuen him grace to beleeue, & by that faith hath × eſpouſed him to Chriſt, and vnited him vnto him as his member; he hath alſo communion in Chriſts merits, whereby without regard to any righteouſneſſe of his owne, he is iuſtified before God.

* *Pſal.* 143. 2.

× *Hoſ.* 2. 20.

Againſt this part of Chriſtian libertie, which is moſt comfortable, the Church of Rome (as it well becomes the ſynagogue of Antichriſt) doth by might and maine oppoſe it ſelfe: contending, not only that we are iuſtified by righteouſneſſe inherent; but alſo that the ſame obedience, which the Law preſcribeth, is in greater perfection required in the Goſpel vnto iuſtification. By which doctrine of theirs, they confound the Law and the Goſpell, and in ſo doing aboliſh the couenant of grace, annihilate the maine promiſe of the Goſpell, which is the charter of our libertie, the groũd of our faith, the foundation of all our aſſurance for iuſtification

and ſaluation. For if the Goſpell promiſe and propound iuſtification and ſaluation, vpon the condition of our owne obedience, and that in more perfection then the law it ſelfe required: then is it not only a couenant of workes, as well as the law, but alſo impoſeth a heauier yoke vpon mens conſciences, then the Law did. But it is manifeſt that the Goſpell is the couenant of grace made with *Abraham* [y], concerning iuſtification by faith in Chriſt; whereas the Law contrariwiſe is the couenant of workes, which 430. yeares after was deliuered by *Moſes*, and did not diſanull the former promiſe, concerning iuſtification by faith. The condition wheron the Goſpell promiſeth iuſtification, is faith in Chriſt; the condition of the Law, our owne perfect & perpetual obedience. For the Goſpel [z] ſaith; If thou beleeue in Chriſt, thou art iuſtified & ſhalt be ſaued: the Law, If thou doſt theſe things, thou ſhalt liue thereby. The righteouſnes exacted in the law to iuſtification, is a righteouſnes both habituall inherent in our ſelues, and actuall performed by our ſelues. The righteouſnes [a] which without the Law is reuealed in the Goſpell, is *the righteouſnes of God*, that is, of Chriſt who is God, (for he is [b] *Iehoua*, our righteouſneſſe, and was giuen vnto vs of God [c] to be our righteouſneſſe) *by the faith of Ieſus Chriſt, vnto all, and vpon all that beleeue*, that is, the righteouſneſſe of Chriſt, who is God (though not the righteouſnes of the Deitie, as *Oſiander* thought, but the righteouſneſſe both inherent in him, as he was man, as his innocencie and holineſſe, and alſo performed by him, as his paſſiue and actiue obedience)

[y] *Galath.3.8. 16.17.*

[z] *Rom.10.5. &c.*

[a] *Rom.3.21.22*

[b] *Jerem.23.6.*

[c] *1.Cor.1.30.*

ence) being apprehended by faith, is according to the doctrine of the Gospell, imputed to euery beleeuer vnto iustification.

That Christ is our righteousnesse, and *the* [d] *end of the Law vnto righteousnesse to all that beleeue*, that *whosoeuer* [e] *beleeueth in Christ shall be saued*, it is the maine doctrine of the Gospell, the chiefe article of our religion, the charter of our inheritance, the assurance which we haue of saluation: which we are so to hold, as that if an [f] Angell from heauen should teach vs another Gospell, or propound vnto vs another way of iustification, (as namely, by inherent righteousnes, and our owne obedience) we ought to hold him accursed, and our selues also, if we yeeld to him. For whosoeuer looke to be iustified by the obedience which the Law prescribeth, they [g] are separated from Christ, and fallen from grace.

[d] *Rom.* 10 4.
[e] *John* 3. 16. *Mark.* 16. 16.
[f] *Galath.* 1. 8. 9.
[g] *Galath.* 5. 4.

We doe not deny, but that the Gospell teacheth repentance as well as faith; and commendeth the duties of sanctification, as well as it promiseth iustification. Yea, as it promiseth the grace of iustification to those that beleeue; so to them that are iustified and redeemed, it promiseth the [h] grace of sanctification by the spirit, whereby they are inabled in some measure to worship God in holinesse and righteousnesse. We doe also confesse, that a greater measure of knowledge and obedience is required of the faithfull vnder the Gospell, then was vnder the Lawe; because to whom more is giuen, of them more is required, and the greater benefit requireth the greater duties of thankefulnesse.

[h] *Luk.* 1. 74. *Jer.* 31. 33. 34.

neſſe. But when the queſtion is of the matter of our iuſtification, and merit of our ſaluation, whereby we being ſinners and loſt in our ſelues, ſhould bee iuſtified before God, and entituled vnto the kingdome of heauen; what that is, whereby we are abſolued from our ſinnes, and accepted as righteous, and as heires of eternall life; what that is, which will ſtand in iudgement before God, and which we may truſt vnto, when we appeare before the iudgement ſeat of God, why the ſentence of condemnation ſhould not be pronounced againſt vs; what that is, whereby wee are redeemed from death, and reconciled vnto God, or, as the ſcripture vttereth the ſame thing in other tearmes, [i] whereby we haue remiſſion of ſinnes: it is moſt plaine, that the doctrine of the Goſpell placeth the whole matter of iuſtification, and merit of ſaluation in the righteouſneſſe and obedience of Chriſt alone; by whoſe blood, as the Apoſtle [k] ſpeaketh, and by whoſe obedience, we are iuſtified. As for that righteouſneſſe which is inherent in our ſelues, though infuſed of God, and that obedience which is performed by our ſelues, though proceeding from grace; the Goſpell teacheth vs, in the queſtion of iuſtification, [l] to eſteeme it as droſſe and dung, yea as loſſe, that we may gaine Chriſt, and may be found in him, not hauing our own righteouſneſſe, which is preſcribed in the lawe, but that which is through the faith of Chriſt, the righteouſneſſe which is of God through faith.

[i] *2. Cor. 5. 19. Epheſ. 1. 7.*

[k] *Rom. 5. 9. 18. 19.*

[l] *Philip. 3. 8. 9.*

This therefore is the liberty which we haue by the grace of iuſtification, that wee are freed from

that

that miserable bondage of the law, which exacteth an obedience and righteousnesse inherent vnto iustification, which no man is able to performe, and therefore holdeth men in subiection to damnation, engendring with *Agar*, [m] as the Apostle speaketh, none but seruants, which shall not inherit with the children of the free woman, that is, who are begotten by the Gospell, to be the heires of that righteousnesse which is by faith.

[m] *Galath.4.24. &c.*

§. 13. *The libertie of iustification as it is a right, with the priuiledges thereof.*

And thus much of the libertie of iustification as it is an immunitie. For as it is δικαίωμα, or right, it also containeth many notable priuiledges.

Firſt, that we are not onely freed from the guilt of sinne, but also are accepted and pronounced iust, and by imputation of Christs, both [n] passiue and actiue obedience made righteous, which [o] immediately followes vpon the former, so that by our iustification we are not onely made not guiltie, but also stand righteous before God, and that, by the righteousnesse of Christ.

[n] *Rom.5. 9.19.*

[o] *Rom.4.6.7. 2.Cor.5.21.*

Secondly, that we are not onely freed from the curse of the lawe, but also are made partakers of the [p] blessednesse promised to *Abraham, viz.* that in his [q] seede, which is Christ, the faithfull of all nations should bee blessed. But this will best appeare in the particulars: for the faithfull are not onely freed from the euils of this life, whether corporall or spirituall, as they be curses; but they are all turned into blessings vnto them. For this is the priuiledge of the faithfull, that the Lord causeth all things, whether good or bad, [r] *To worke together for the good of those that doe loue him.* In which sense

[p] *Galath.3.13. 14.16.*

[q] *Genes.22.18.*

[r] *Rom.8.28.*

[f] *Psalm.1.3.* [e] *Psal.119.71.* [u] *Psal.94.12.13* [*] *Apoc.14.13.* [x] *Rom.8.24.* [y] *Rom.5.1.*

sense *Dauid* saith, [f] that *all things succeede well with the righteous man.* As for afflictions, he both professeth in particular of himselfe, [e] that *it was good for him that he had been afflicted*; and also in generall, pronounceth the man [u] *blessed, whom the Lord doth chastise and teach in his lawe.*

Againe, corporall death is not onely no losse to the faithfull, but also an aduantage; because in it they change a sinfull and mortall life, for a life blessed and immortall. It is not onely no curse, but also a blessing: for it is not onely the end of sinne and miserie, but the beginning of perfect and euerlasting happinesse: whereupon the holy Ghost* pronounceth them all *blessed that die in the Lord.*

Neither are the faithfull onely freed from feare of damnation, but also are put in assurance of euerlasting life, being [x] saued in hope, which is the chiefe happinesse that can be enioyed in this life.

Thirdly, we are not onely freed from the sentence of the lawe, exacting of vs perfect obedience vnto iustification, but wee haue also liberty to pleade the righteousnesse propounded in the couenant of grace; and to appeale from the sentence of the lawe, to the promise of the Gospell; from the tribunall of iustice, to the throne of grace; and in the question of iustification not at all to regarde our owne obedience, but wholly to rest vpon the mercies of God and merits of Christ our sauiour.

Vpon this liberty of iustification follow other priuiledges. For first, whereas by nature we are the children of wrath; now, [y] *being iustified by faith, we haue peace with God, through our Lord Iesus Christ,*

who

who hath [z] reconciled vs to his Father. [z] *Colos.*1.20.21

2 Whereas sin maketh a [a] separation betweene God and vs, so that naturally we shunne the presence of God, as of a seuere Iudge; being iustified by the righteousnesse of Christ, wee also haue free [b] accesse vnto God by faith, and haue libertie with boldnesse and assurance that we shall be heard, to make our requests to God in the name of Christ. [a] *Esay* 59.2. [b] *Rom.*5.2. *Ephes.*3.12. 1.*John* 5.14.

3 Vpon our iustification by faith, we are endued with the [c] spirit of adoption, which assureth vs of Gods fatherly loue towards vs, teaching vs to crie in our hearts, *Abba Father*; by which, being the earnest of our inheritance, wee are sealed vp vnto the day of our full redemption. [c] *Rom.*5.5. *Ephes.*1.13. *Rom.*8.15.16. *Galath.*4.6. *Ephes.*4.30.

4 With the hope of saluation, which is [d] a companion of iustifying faith, and a consequent of iustification, whereby we liue in expectation of euerlasting happinesse. [d] *Rom.*8.23. *Tit.*2.13.

5 With ioy [e] in the holy Ghost, which *Peter* calleth ioy vnspeakeable and glorious. For the Apostle denying that the libertie of Christians doth chiefely stand in [f] meat and drinke, and in the free vse of outward things; sheweth also wherin it principally doth consist. For *the kingdome of God* (saith he) *is not meate and drinke, but righteousnes*, which is the priuiledge of iustification it selfe, *and peace and ioy in the holy Ghost*, which are consequents of the former. [e] *Rom.*5.2.3. 1.*Pet.*1.8. [f] *Rom.*14.17.

Lastly, with perseuerance. For [g] the Son abideth in the house for euer, being [h] safely kept by the power of God through faith vnto saluation. For if [g] *John* 8.35. [h] 1.*Pet.*1.5. φρουρουμένους.

[i] *Rom.8.17.* [i] ſons, then heires, heires of God, and coheires with Chriſt,&c.

§. 14. *The libertie of ſanctification.* *1. From the dominion of ſin.* Now I come to the libertie which we haue in our ſanctification, and ſo farre forth as we are ſanctified. Now our ſanctification in this life being but in part, ſo is this libertie: which, as it is an immunitie, is alſo a freedome frō the bondage of ſin, and of the Law; though in other reſpects, then thoſe that haue been mentioned in the libertie of iuſtification.

For, in iuſtification we are freed from the guilt of ſin; in ſanctification, from the corruption of ſin. But heere we are to conſider, how farre forth wee are ſet free therefrom. For the hypocriticall Papiſts teach, that when a man is regenerated, or as they alſo ſpeake, iuſtified, originall ſin is ſo aboliſhed, as that it doth not only not raigne, but not ſo much as remaine or liue in the partie ſanctified. By which doctrine they teach men to bee deſperate hypocrites, either fearing their conſcience, that they may haue no ſenſe of ſinne, and may pleaſe themſelues with this conceit, that they haue no ſinne; in which reſpect the ſaying of *Peter* [k] is verified of them, That whiles they promiſe libertie to themſelues and others, they are indeed ſeruants of corruption: or if they haue any ſenſe of ſin dwelling in them, they muſt perſwade themſelues they are not ſanctified, nor iuſtified, and therefore not to be ſaued: ſuch miſerable comforters they are of poore ſinners, as to perſwade them that they haue not remiſſion of ſin, vtill ſin be quite aboliſhed in them.

[k] *2.Pet.2.19.*

But

But this doctrine they teach contrarie to the euident teſtimonies of Scripture, contrarie to the perpetuall experience of the faithfull, contrarie to the light of their owne conſcience; that they might thereby vphold their Antichriſtian doctrine of iuſtification by inherent righteouſneſſe, and of the merit of good workes, which otherwiſe would fall to the ground. For, if in reſpect of originall ſin, remaining and dwelling in vs, wee bee in our ſelues ſinners; how can we be iuſtified by inherent righteouſnes? If our beſt actions be ſtained with the fleſh, and our righteouſneſſes [l] bee like polluted clouts; how ſhould they merit eternall life?

[l] *Eſay 64. 6.*

We are therefore to hold, that in regeneration we are freed from the corruption of ſin; not wholly, and at once, but in part, and by degrees; that ſin (though mortified in part, and we freed from the tyrãnie of it, that it raigne no more with ful ſwinge and authoritie in vs) ſtill remaineth and dwelleth in vs, hindering vs from good, prouoking vs vnto euill, defiling and contaminating our beſt actions, neuer ſuffering vs with the full conſent of [m] will, to performe or deſire that which is good. As the Apoſtle plainely ſheweth by his owne example, Rom. 7. [n] where the concupiſcence remaining in him, is not only plainly called a ſin, but deſcribed as a ſin, & as an ἀνομία, or a repugnancie to the law of God: the ſenſe whereof (though the Papiſts haue no ſenſe of it) made the holy Apoſtle crie out, [o] *Miſerable man that I am, who ſhall deliuer me from this bodie of death?* Accurſed therfore was the Coũcell of Trent [p], which confeſſing that the Apoſtle

[m] *Galath. 5. 17.*

[n] *Rom. 7. 14. &c.*

[o] *Rom. 7. 24.*

[p] *Seſſ. 5.*

calleth it a ſin; notwithſtanding pronounceth them accurſed, that ſhall ſay it is a ſinne. But if we ſay we haue no ſin, we deceiue our ſelues, ſaith S. *Iohn* [q], and there is no truth in vs.

q 1. *John* 1.8.

The freedome therefore which we haue in our ſanctification, which as *Auguſtine* ſaith, is but begun in this life, is not from the being of ſin in vs altogether and at once, though we be freed from it, in part and by degrees, but from the dominion of it, that we ſhould no more be ſeruants of ſin, but being freed from ſinne, might become ſeruants of righteouſnes, Rom. 6.6.18. which *Auguſtine* [r] did well obſerue out of the words of the Apoſtle, dehorting vs that ſin ſhould not remaine in our mortall bodies. *He doth not ſay, let it not be; but, let it not raigne: for whiles thou liueſt, it cannot be auoided, but that ſin wilbe in thy members; neuertheleſſe let dominion be takē from it,* &c. Of this libertie the Apoſtle ſpeaketh, Rom.8. [s] the *law of the ſpirit of life which is in Chriſt, hath made me free from the law of ſinne and of death.* That is, the power of the quickning Spirit, which being in Chriſt our head, and from him communicated vnto vs, doth rule in vs as a law, doth free vs from the power of ſin which worketh death, that it no more haue dominion (as it were a law) in vs. And Rom.6. [t] hauing proued, that ſin neither doth, nor can any more raigne in the faithfull: becauſe after the ſimilitude of Chriſts death and reſurrection, they are dead to ſin and riſen againe; and therefore, as death can no more haue dominion ouer Chriſt, being riſen from death, no more can ſin haue dominion ouer the faithfull being

r *In Iob. tract.* 41.

s *Rom.8.2.*

t *Rom.6.2.&c. ad 12.*

ing

ing once risen from the graue of sinne: afterwards, vers. 14. he assureth the faithfull, that sin shall ‖ not haue dominion ouer them, because they be not vnder the Law, but vnder grace. Likewise Saint *Iohn* * saith, *He that is borne of God, doth not commit sin*, namely, as a seruant of sin: yea, he addeth, that *he cannot sin*, namely, with full swinge and consent of will, as those which be seruants of sin; because the seed of God remaineth in him, whereby he is partly spirit, and not only flesh. And therefore as he cannot perfectly wil that which is good, because of the reluctation of the flesh; so can he not will with full consent, that which is euill, because of the reluctation of the spirit.

‖ *Rom.* 6.14.

* 1. *John* 3.9. *John* 8.34.

§. 15.

Secondly, wee are in our sanctification freed frō the Law. But we are here also to consider, *quatenus*, how farre forth. For the × Papists charge vs, that we place Christian libertie in this, that we are subiect to no law in our conscience, and before God; and that we are free from all necessitie of doing good works: which is a most diuelliſh slander. For although they absurdly confound iustification and sanctification; yet they know we do not: neither are they ignorant, but that we put a great difference betweene them in this respect. For though we teach that the obedience of the Law is not required in vs to iustification, but that wee are freed from the exaction of the Law in that behalfe: yet we deny not, but that vnto sanctification the obedience of the Law is required, and wee by necessitie of duie, bound to the obseruation thereof. We confesse that to be free from obedience, is to

2. Freedome from the dominion of the law.

× *Bellarm. de iustif. lib. 4. cap. 5. & 6. 1.*

be the seruants of sin, and the willing and cheerefull worship of God, in [y] holines and righteousnes without feare, to bee true libertie. Wee acknowledge that the morall law of God is perpetuall and immutable; and that this is an euerlasting truth, that the creature is bound to worship and obey his Creator, and so much the more bound, as he hath receiued greater benefits. Indeed we say with *Luther* [z], that in our iustification we are restored to a state of iustice, from which *Adam* fell; but yet, as we teach that we are no more bound to obedience, that thereby we might be iustified, then *Adam* who was alreadie iust; so we professe, that in allegiance and thankfulnes, we are more bound to obey then he, yea, we professe that God doth therefore free vs from the curse, and the bondage of the law, that wee might bee inabled with freedome of spirit to obey it; and that being freed from sin [a], we are made the seruants of righteousnes. We teach, that God hauing sworne [b], that to those whom he iustifieth, he will giue grace to worship him in holines and righteousnes; no man can be assured of his iustification without obedience: that sanctification being the end of our [c] election, calling, redemption and regeneration, it is a necessarie consequent of sauing grace. We teach and professe, that howsoeuer good works do not concurre with faith, vnto the act of iustification, as a cause thereof; yet they concurre in the partie iustified, as necessarie fruits of faith, and testimonies of iustification. And as we teach with *Paul* [d], that faith alone doth iustifie; so with *Iames* [e], that the faith which is alone

[y] *Luk.* 1.74.

[z] *De libert. Christ.*

[a] *Rom.* 6.18.

[b] *Luk.* 1.73.74.

[c] *Ephes.* 1.4. 1. *Thess.* 4.7. *Titus* 2.14. *Ephes.* 2.10.

[d] *Rom.* 3.28. *Galath.* 2.16.

[e] *Jam.* 2.14. *&c.*

doth

doth not iuſtifie. Wee teach, that the blood of Chriſt, as it acquitteth vs from the guilt of ſin; ſo doth it alſo purge [f] our conſciences from dead workes, to ſerue the liuing God; that *he bare* [g] *in his bodie vpon the croſſe our ſinnes, that we being deliuered from ſinne, ſhould liue in righteouſneſſe:* that whom Chriſt doth iuſtifie by faith, them he doth ſanctifie by his Spirit; that *whoſoeuer* [h] *is in Chriſt, he is a new creature,* [i] crucifying the fleſh with the luſts therof, and [k] walking not after the fleſh, but after the ſpirit. We profeſſe that good workes are neceſſarie to ſaluation, though not *neceſſitate efficientiæ*, as cauſing it, as the Papiſts teach; yet *neceſſitate præſentiæ*, as neneſſarie fruits of our faith, whereby we are to glorifie God, and to teſtifie our thankfulneſſe, to doe good to our brethren, and to make ſure [l] our election, calling and iuſtification vnto our ſelues; as neceſſarie forerũners of ſaluation, being the vndoubted badges of them that ſhall bee ſaued, being the way wherein we are to [m] walke to euerlaſting life, being the euidence according to which God will iudge vs at the laſt day. And laſtly, that as by iuſtification God doth entitle vs vnto his kingdome; ſo by ſanctification he doth fit and prepare vs therto.

[f] *Hebr.9.14.*
[g] *1.Pet.2.24.*
[h] *2.Cor.5.17.*
[i] *Gal.5.24.*
[k] *Rom.8.1.*
[l] *2.Pet.1.10.*
[m] *Epheſ.2.19.*

We do not therefore by the doctrine of iuſtification through faith, aboliſh the Law, but rather as the Apoſtle ſaith [n], ſtabliſh it. For the more a man is aſſured of his free iuſtification, the better he is enabled, and the more he is bound to obey it.

[n] *Rom.3.31.*

But although we be bound to obey the Law, as the ſubiects of God, and ſeruants of righteouſnes; and although the Law hath ſingular vſe in thoſe

that

that are iuſtified, (as being a rule of direction for our obedience, in the performance of the duties of pietie towards God, of iuſtice towards our neighbour, of ſobriety towards our ſelues; and a glaſſe of detection, to manifeſt the imperfections of our obedience, to keepe vs from Phariſaiſme: and laſtly, a rodde of correction, in reſpect of the fleſh or the olde man, yet remaining in vs, that by precepts, by exhortations and comminations, it more and more may bee mortified in vs, and wee kept from the ſpirit of ſlumber and ſecurity:) yet notwithſtanding wee are *not vnder the lawe,* as the Apoſtle [o] ſaith, *but vnder grace.* Wee are therefore in our ſanctification freed, though not from the obedience, yet from the ſeruitude and bondage of the law, and that in three reſpects:

[o] *Rom.6.14.*

§. 16. *Freedome from the irritation of the Law.*

Firſt, in reſpect of the irritation of it. In which regard eſpecially the lawe is called the [p] ſtrength of ſinne: not that the lawe cauſeth or prouoketh ſinne properly, for the [q] law is holy, iuſt and good; but onely by accident, and occaſionally. For ſuch is the corruption of our vntamed [r] nature, vntill we be renewed by the ſpirit of God; that when the law, which is holy and good, forbiddeth ſinne, ſeeking to ſtoppe the courſe of our concupiſcences, and to bridle our ſinfull affections; thereby our vntamed corruption rebelleth ſo much the more; & that it might appeare [s] καθ' ὑπερβολὴν ἁμαρτωλὸς, *exceedingly ſinfull,* by occaſion of the lawe worketh in vs all manner of concupiſcence. Euen, as a deepe riuer, when nothing hindereth his courſe, hath a ſtill, and as it were, a dead motion; but if you ſeeke

[p] *1 Cor.15. 56.*
[q] *Rom.7.12.*
[r] *Nitimur in vetitum ſemper, cupimuſq; negata. Gens humana ruit in vetitum nefas. Quod non licet, acrius vrit.*
[s] *Rom.7.13.8.*

to

to restraine or stoppe his course, he will swell and ouerflowe all, now disdaining, as it were, a bridge: so our corruption, when it freely taketh his owne course, seemeth to be quiet, and as it were dead: but when the commaundement commeth, [t] saith the Apostle, as it were to damme it vp, sinne reuiueth and riseth against it, swelling and ouerflowing, as it were, his wonted bankes. In this respect, the lawe (saith the Master of the [u] Sentences) *is called a killing* letter, *because forbidding sinne, it increaseth concupiscence, and addeth transgression vntill grace doe free vs.* But when we are regenerated by the spirit of sanctification, and by the bond of the same spirit coupled vnto Christ; we are freed from this bondage, euen as the wife is freed from the dominion of her husband by his death. For euen as whilest we were in the flesh altogether vnregenerate, the lawe, as it were our husband, occasionally and by accident begot in our soules, wholly corrupted with sinne, euill motions and concupiscences, as the fruites and issue of our flesh tending vnto death: so we being regenerated, and after a sort dead vnto this corruption, and consequently being mortified to the law in respect of the irritation thereof, and the lawe in that regard dead vnto vs, the spirit of Christ, who hath vnited vs vnto him as our second husband, begetteth good motions in vs as the fruites of the spirit, acceptable vnto God. This is that which the Apostle teacheth, * Rom. 7. for hauing said chap. 6. 14. that sinne shall not haue dominion ouer vs, because we are not vnder the lawe but vnder grace, after he had answered an ob-

[t] *Rom. 7. 9.*

[u] *Lib. 3. dist. 40. E.*

* *Rom. 7. 1. &c.*

iection, and preuented the abuſe of this doctrine, which carnall men would make thereof, as though they might ſin freely, becauſe they are not vnder the law: in the beginning of the ſeuenth chapter he proueth, that we are not vnder the Law, but vnder grace, by that ſimilitude which euen now I mentioned: becauſe being regenerated and dead vnto ſin, we are mortified to the Law, and the Law to vs in reſpect of the irritation thereof, cauſed by our corruption; and conſequently are deliuered from the power of it, as a wife is freed from the dominion of her husband, when he is dead.

Freedome from the terror or coaction of the Law.

Secondly, in our ſanctification wee are freed from the coaction and terror of the Law, breeding ſeruile feare in mẽ vnregenerate; wherby, as bond-ſeruãts or gally-ſlaues by ỹ whip, they are enforced to the performãce of ſome outward duties, which otherwiſe they are vnwilling to do. For thoſe who are vnder the Law, as all men are by nature, are like bond-ſlaues; who for auoiding of puniſhment, are by terror drawne to do ſome forced ſeruice, which is ſo much the more vnwilling, becauſe they looke for no reward. This in the Scriptures is called ſometimes πνεῦμα δουλείας, [x] *the ſpirit of bondage*, and ſometimes πνεῦμα δειλείας, [y] *the ſpirit of feare*, frõ which we are deliuered, when we receiue the ſpirit of adoption and ſanctification; whereby we are enabled to worſhip God in holines and righteouſnes, ἀφόβως, *without ſeruile feare*, according to the couenant of grace made with *Abraham*, Luk. 1. [z] And in this ſenſe it is ſaid, that the *Law* [a] *is not impoſed on the iuſt*; to whom, being as it were a law vnto themſelues,

[x] *Rom.* 8. 15.
[y] 2. *Tim.* 1. 7.
[z] *Luk.* 1. 74.
[a] 1. *Tim.* 1. 9.

ſelues,& willingly performing that which is right, the terror and coaction of the Law,ſo farre forth as they are regenerate, is needleſſe.

Thirdly, as we are freed from the coaction and terror of the Law, ſo alſo from the exaction and rigour of the Law,which they call τὸ ἀκριβολόγημον: which though it be a libertie of ſanctification, and appertaining to our new obedience; yet it dependeth on the libertie of iuſtification. For as there wee were freed from the Lawes exaction of inherent righteouſnes, to the acceptation of our perſons: ſo heere we are freed from the Lawes exaction of perfect obedience,to the acceptation of our actions. So that whereas the law condemneth euery the leaſt imperfection or defect, not agreeing with that perfection of iuſtice, which it preſcribeth, as a ſin, or ἀνομία, and pronounceth the partie in whom that defect or imperfection is,accurſed: notwithſtanding the new obedience of Gods children, wrought in them by the Spirit of God, and performed according to the meaſure of grace receiued; though defectiue in it ſelf, and ſtained with the fleſh,is accepted of God; who couereth their imperfections with the perfect obedience of Chriſt, and not ſo much reſpecteth the perfection of the outward act, which he doth not expect from ſuch weakneſſe, as the integritie of the heart, the vprightneſſe of the wil and deſire,the ſinceritie of the indeuor; which, if it be not wanting, the Lord [b] accepteth the will for the deed, and true endeuour ſtriuing [c] towards perfection, for the perfect performance. In which reſpect, the Lord, according to his gracious pro-

Freedome from the rigour or exaction of the Law.

[b] 2.*Cor.*8.12.

[c] *Phil.*3.14.15

[d] *Malac.3.17. Psal.103.13.*

miſe, [d] *vſeth clemencie towards vs, as a tender father vſeth clemencie towards his ſonne,* taking in good part the childiſh endeauour of his children, proceeding from an vnfained deſire to pleaſe him.

§. 17. *The libertie of ſanctification as it is a right, with the priuiledges thereof.*

But our libertie in ſanctification is not onely an immunitie, but alſo an ἐξουσία, or right, conſiſting of great priuiledges. For, firſt we are not only freed in part from the corruption of ſinne, which wee call mortification; but are alſo poſitiuely made righteous, being, as the Apoſtle *Peter* ſpeaketh, made partakers [e] of the diuine nature, in that flying from the corruption which is in the world by luſt, we are renued according to the [f] image of God, in holineſſe and righteouſneſſe. For as the ſacred oyle being powred on the head of [g] *Aaron*, (who was a type of Chriſt) diſtilled vnto his lower parts: ſo the [h] oyle of grace wherewith Chriſt our head was annointed [i] without meaſure, is deriued euen to his inferiour members heere on earth, who are alſo therewith [k] anointed, [l] receiuing of his fulneſſe, euen grace for grace. Neither are wee onely freed from the ſeruitude of ſin, Satan, and the world, but in Chriſt our King, who hath ouercome [m] the world, and triumphed ouer ſin and Satan, we are alſo made Kings [n], with aſſurance to be conquerers of all the enemies of our ſaluation.

[e] *2.Pet.1.4.*

[f] *Epheſ.4.24.*

[g] *Pſalm.133.*

[h] *Pſal.45.8.*

[i] *John 3.34.*

[k] *2.Cor.1.21.*

[l] *1.Ioh.2.20.27. Iohn 1.16.*

[m] *Iohn 16.33. Coloſſ.2.15.*

[n] *Apocal.1.6. Rom 16.20. 2.Cor.2.14. Rom.8.37.*

And as touching the Law, we are not only freed from the irritation thereof, whereunto our owne corruption did make vs ſubiect, as vnto a husband, who begot foule iſſue of vs tending to death, and ſo left at large: but we are alſo ioyned to another husband which is Chriſt, by his Spirit, whereby he

[o] he produceth in vs the fruits of the ſpirit, to the glorie of God. Neither doth the law onely ceaſe to prouoke vs vnto ſin; but, when we are once ſanctified, it becommeth, as *Dauid* [p] ſpeaketh, a counſellour vnto vs, and a directour vnto good things.

[o] *Rom.*7.4.

[p] *Pſal.*119.24.

Neither are wee freed onely from the ſpirit of bondage and feare, but are alſo indued with the ſpirit of libertie and grace, the ſpirit [q] of adoption, the ſpirit of [r] power, and of loue, and of ſobrietie: which ſpirit hauing ſhed [ſ] abroad the loue of God in our hearts, teſtifying vnto vs our adoption, and as an [t] earneſt aſſuring vs of our inheritance, and enflaming our harts with a reciprocal loue of God, and of our neighbour for his ſake: we begin to delight [u] in the law of God, as concerning the inner man, neither are the Commandemens of God * grieuous vnto vs, and we begin to ſerue the Lord not onely without feare, but alſo with [x] willing minds and vpright harts. For thoſe who are redeemed and ſanctified by Chriſt, are עם נדבות, [y] *a people of willingneſſe*, a [z] a people peculiar to himſelfe, zealous of good workes.

[q] *Rom.*8.15.

[r] 2.*Tim.*1.7.

[ſ] *Rom.*5.5.

[t] *Epheſ.*1.14.

[u] *Rom.*7.22. *Pſal.*1.2.119.24

* 1.*Iohn* 5.3.

[x] 1.*Chron.*28.9

[y] *Pſal.*110.3.

[z] *Titus* 2.14.

And laſtly, concerning the rigour of the Law; we haue not only this immunitie, that the imperfections of our ſincere obedience are not imputed vnto vs; but alſo this priuiledge, that our imperfect obedience, which in it ſelfe is worthie to be reiected, notwithſtanding is both accepted of God, and rewarded. For Chriſt hauing waſhed vs with his blood, and ſanctified vs by his Spirit, hath made vs both kings, as I ſaid before, and alſo [a] Prieſts, or as *Peter* ſpeaketh, [b] *a royall and holy Prieſthood, to offer*

[a] *Apocal.*1.6.

[b] 1.*Pet.*2.5.9.

spirituall sacrifices acceptable to God by Iesus Christ: the sacrifice of obedience whereby we offer our selues [c] *as a liuelie, holy and acceptable sacrifice vnto God, which is our reasonable seruice:* the sacrifice of almes, whereby we offer our goods, with which [d] *sacrifices God is well pleased:* the sacrifice of a broken and contrite heart [e], which is to God in stead of all sacrifices: the sacrifice of prayer, which is accepted [f] as incense, and as the euening sacrifice: the sacrifice of praise, that is, the [g] fruit, or as *Hosea* [h] speaketh, the calues of our lips, which the Lord preferreth [i] before the sacrifices of goats and bulles: all which, though in themselues defectiue and imperfect, are notwithstanding acceptable vnto God, through the mediation of Christ; who, making intercession for vs, perfumeth [k] al these sacrifices of ours, with the odours of his owne sacrifice, that so they may bee acceptable, and sweete smelling sauours vnto God.

[c] *Rom.* 12. 1.
[d] *Hebr.* 13. 16.
[e] *Psalm.* 51. 19.
[f] *Psal.* 141. 2.
[g] *Hebr.* 13. 15
[h] *Hos.* 14. 3.
[i] *Psal.* 50. 13. 14. 23.
[k] *Apoc.* 8. 3. 4.

Neither are they only accepted, but also rewarded. For our [a] obedience, our [b] confidence, our patience, our [c] prayer, fasting, almes, and [d] charitable deeds haue their rewards, in so much that [e] a cup of cold water giuen in charitie, shall not lose his reward. In respect whereof, wee may well say with *Dauid* [f], *vnto thee Lord, mercie: for thou rewardest a man according to his worke.* Which plainly proueth, that the reward of our obedience is not to be ascribed to the merit of our workes, (which in themselues cannot stand in iudgement) but to the mercies of God in Christ. For there is great mercie in not imputing vnto vs the imperfections of our workes;

[a] *Prou.* 11. 18. *Psal.* 19. 11.
[b] *Hebr.* 10. 35. *James* 1. 12.
[c] *Mat.* 6. 4. 6. 18.
[d] *Luk.* 6. 35.
[e] *Mat.* 10. 42.
[f] *Psal.* 62. 13.

works; greater, in accepting of them as if they were perfect; but greateſt of all in rewarding them. The conſideration wherof, ought to animate and ſtirre vs vp with willing and cheerefull minds, to obey God, to ſerue him, to call vpon him, and to performe ſuch duties as he requireth of vs; becauſe we are to be aſſured, that hee doth not impute vnto vs our wants, but accept our imperfect obedience, and not only fauourablie accept it, but alſo graciouſly reward it.

§. 18. *The ſpeciall libertie of Chriſtians, or that which is peculiar to the faithfull vnder the Goſpell.*

Hitherto we haue ſpoken of the common libertie of Chriſtians: which being (as we haue heard) conferred vpon vs in our vocation, iuſtification, and ſanctification; wee are to be exhorted to giue all diligence, both that we may be called, iuſtified, and ſanctified, and alſo that our calling, iuſtification, and ſanctification may be made ſure vnto vs, by leading a godly life. For if we be not ſanctified, nor iuſtified, nor called, then are we (whatſoeuer wee are, rich or poore, noble or baſe, learned or vnlearned) the moſt miſerable bondſlaues of ſin and Satan; and being ſeruants, howſoeuer for a time wee retaine a place in the houſe of God, yet wee ſhall not abide for euer, but when the time of ſeparation commeth, we ſhall be caſt out: whereas contrariwiſe being made free by our calling, iuſtification and ſanctification, as the ſonnes of God, wee ſhall haue the priuiledge of ſonnes, which is, [g] to abide in the houſe of God for euer.

[g] *John* 8. 35.

Now followeth the Chriſtian libertie, which is peculiar to the faithfull vnder the Goſpell. For the faithfull vnder the old Teſtament, though they were

were ſons and heires, and therfore enioyed the former liberties by Chriſt, in whom they beleeued: notwithſtanding vntill the fulneſſe of time came, which was the full age of the Church, they were vnder yeeres; and therefore as ſons, during their minoritie, were ſubiect to [h] ſchoolemaſters & Tutors, wherby are meant the pedagogie and gouernment of the typicall Church of the Iewes, contained in the ceremoniall and iudiciall lawes of *Moſes*; in which regard, they, though ſonnes, ſeemed little to differ from ſeruants. Both theſe lawes were appendices of the law morall: the ceremoniall, of the firſt table, determining the particulars of that peculiar worſhip which he preſcribed to the typicall Church, vntill the comming of Chriſt. The iudiciall, of the ſecond, determining the particulars of that peculiar policie which hee preſcribed to the Commonwealth of the Iewes. So that the ceremoniall, were the Eccleſiaſticall lawes of that Church; the iudiciall, the ciuill lawes of that Commonwealth. Both were yokes of bondage, as the Apoſtle ſpeaketh [i], in reſpect of the Iewes, on whoſe conſciences theſe lawes were impoſed, binding them to the ſtrict obſeruation thereof; in regard whereof, they are called an [k] vnſupportable yoke, vnder which notwithſtanding, the faithfull were [l] *held in bondage*. And as touching the Gentiles, they were as a [m] wall of ſeparation betweene them and the Iewes, and as the doore of *Noahs* Arke, excluding all from ſaluation that were not of that Church, either as borne Iewes, or as proſelytes. For the reſt were [n] *without Chriſt, aliants from*

h *Gal.* 4.1. *&c.* & 3.24.

i *Galath.* 5.1.

k *Act.* 15.10.

l *Galath.* 4.3. Δεδελωμένοι,

m *Epheſ.* 2.14.

n *Epheſ.* 2.12.

from the Commonwealth of Israel, strangers from the couenãts of promise, hauing no hope, liuing without God in the world. This wal of partitiõ ° our Sauiour Christ by his death hath dissolued, taking away all difference ᵖ betweene Iewes and Gentiles, freeing and exempting, both the one and the other, from the obedience both of the iudiciall and ceremoniall law, which were giuen to put a differẽce betweene the Iewes and the Gentiles, vntill the fulnesse of time, ᵠ Gal.4.4. the time ʳ of reformation, that is, vntill the comming of the Messias, by whose death they were to bee ˢ abrogated. For howsoeuer the faithfull, before the Church came to full age, were in bondage vnder the ceremonial, and iudicial law, as vnder scholemasters and Tutors; yet, when ᵗ *the fulnesse of time came, God sent his Sonne borne of a woman, and borne vnder the Law, that he might redeeme them that were vnder the law*: meaning that wee are redeemed, not only from the morall law, in the respects before named; but also from the ceremoniall and iudiciall, euen in respect of obedience.

° *Ephes.2.14. &c.*
ᵖ *Act.15.9.*
ᵠ *Galath.4.4.*
ʳ *Hebr.9.10.*
ˢ *2.Cor.3.11.13*
ᵗ *Gal.4.3.4.5.*

For as touching the ceremoniall law, as it was an ᵘ hand-writing of ordinances which was (though vnderhand) against vs; Christ hath cancelled it, and nailed it to his crosse. As it was a * shadow and figure of things to come, Christ hath abolished it, by performing that indeed, which it did but shadow and prefigure: for the law was giuen by *Moses*, but grace and truth by Christ. For as grace is opposed to the curse, so truth to figures: the ceremonies therefore of the law gaue place as shadowes to the bodie, and as figures to the truth.

ᵘ *Coloss.2.14.* *χειρόγραφον.* *Ephes.2.15.* * *Hebr.10.1. Coloss.2.17. John 1.17.*

The ciuill or iudiciall law, being the positiue lawes of that people, Christ abrogated, when according to the prophesie of *Daniel* [x], he destroying the Commonwealth of the Iewes, their citie and temple, did withall abolish their policie and lawes. For the very citie, temple, and whole state of the Iewes, being types and shadowes of Christ and his Church, were, when Christ was exhibited, and his vniuersall Church by preaching the Gospell to all nations, planted [y], to giue place; and with them, their lawes, which were to hold but till the fulnesse of time. For as the Apostle saith, the Priesthood (namely of *Aaron*) being trãslated, [z] the law (namely of *Moses*) is also transiated.

[x] *Dan.9.26.27*

[y] *Matth.24.14*

[z] *Hebr.7.12.*

Howbeit there is some difference betweene the abrogating of the Ceremoniall, and of the Iudicial law: the ceremonial rites, because they were principally ordained to prefigure Christ, are so abolished, that it is not lawful for Christians to obserue them, for that were to deny that Christ is come. *Ea nõ obseruant Christiani* (saith [a] *Augustine*) *per quæ Christus promittebatur; nec adhuc promittuntur, quia iam impleta sunt: Christians do not obserue those things, by which Christ was promised; neither are they still promised, because they are alreadie fulfilled.* The iudiciall ordinances, because they principally tended to the obseruation of iustice and equitie, may be vsed, so they be not imposed or obserued by vertue of the iudiciall law: for that were, though indirectly, to denie that the Messias is alreadie come. Both lawes were dead with Christ, though they were not buried, but as it were kept aboue ground, euen by Christians

[a] *Contra Faustum Manich. lib.19. cap. 18.*

Christians among the Iewes, vntill the dissolution of the temple and citie of Ierusalem. After which time, the ceremonial precepts were not only dead, as [b] one saith, but also deadly to the obseruers of them; but the iudicials not so.

[b] *Tho. 1ª. 2ᵉ. quæst. 104. 3. cap.*

§. 19. *Peculiar Christian libertie, as it is an immunitie.*

Now, this Christian libertie, as it is an immunitie, is a freedome from all bond of conscience, in respect of outward things, which are neither commanded nor forbidden in the eternall law of God. Of which there are two sorts, the ordinances of men concerning things indifferent, and the creatures of God.

For as touching the former, seeing there is no law that bindeth the conscience properly, but only the law of God, in which sense hee is called [c] our only Law-giuer, & seeing we are freed from those lawes of God, which determined those particulars, which are neither commanded nor forbidden in the moral law of God: it is plaine therfore, that our conscience is free in respect of these things. As for the lawes of men, whether they be ecclesiasticall or ciuill, they do not properly bind the conscience; becauſe neither is simple obediēce due vnto them, neither can they make any particular, which in respect of the morall law, is indifferent, as being neither commanded nor forbidden, to be simplie necessarie. The cōscience of a Christian is exempted from humane power, and cannot bee bound, but where God doth bind it. And therefore the Apostle, as he chargeth the Corinthians, that, seeing they were [d] bought with a price, they should not be the seruants of mē, (which is not to be vnderstood

[c] *James 4.12.*

[d] *1. Cor. 7. 23.*

of externall seruitude, but of the bondage of the
[c] *Coloss.2.16.* conscience) and likewise the Colossians, [c] that *no man should condemne them*, (that is, take vpon him to bind the conscience with guilt of sin) *in respect of meate and drinke, or holy daies*: so he reproueth the
[f] *Coloss.2.20. 21.22.* [f] Colossians, for obseruing the traditions of men, with opinion of necessitie, as if the conscience were bound by them, or religion were to be placed in them.

Herein therfore the Church of Rome is also an enemie to Christian liberty, not only in burdening Christians with an heape of innumerable traditions and ceremonies; but chiefely, in imposing them vpon the conscience: teaching, that the traditions of the Church are with like [g] reuerence, and
[g] *Conc. Trid. Sess.4.* equall affection of pietie to be receiued, as the written word of God; and that the commandements of the Church, euen cõcerning outward things, do bind the conscience. And although many of their ceremonies be wicked; more, ridiculous; most of them, superfluous; yet so absurd they are, as to impose them to be obserued, not only with opinion of necessitie, as binding the conscience, but also of worship, of perfection, of merit, of spirituall efficacie.

Secondly, by this libertie we are freed from scrupulositie of conscience, in respect of the creatures, which are ordained for our vse; the difference of cleane and vncleane (which was made by the ceremoniall law) being taken away. *Nothing*, saith our
[h] *Mat.15.11.* Sauiour Christ, [h] *that goeth into the mouth, defileth a*
[i] *Rom.14.14.* *man*. And *Paul*, [i] *I know*, saith he, *and am perswaded*

by

by the Lord Iesus, that there is nothing common or vncleane of it selfe.

§. 20. *Peculiar Christian libertie, as it is a right.*

But this libertie is not only an immunitie, but also an ἐξουσία, or power, both in respect of the ordinances of men, and also of the creatures of God. For, being freed from the ceremoniall, and iudicial lawes of God, and therefore not tied to any particular or certaine lawes, which should determine the particulars not mẽtioned in the word of God: hereupon ariseth a liberty, both to Law-giuers, and those who are subiect to lawes. The Law-giuers are not restrained to any particulars, but haue libertie to ordaine such holsome, either constitutions Ecclesiasticall, or lawes ciuill, as are not repugnant to the word of God. Lawes there must be, to determine the particulars not mentioned in the generall law of God: for they are the very bond of humane societies, necessarie for the execution of the lawes of God, and for the maintenance of peace and order among men. Neither can it be denied, but that as the iudiciall law being abolished, it is lawfull for Law-giuers to ordaine ciuill lawes; so likewise the ceremonial law being abrogated, to establish lawes Ecclesiasticall. Only the question is, who must bee these Law-giuers. Surely, not the Presbyteries of euery parish, which neuer were in vse in the Primitiue Church, but Synodes; as appeareth by the perpetuall practise of the Church, both in the Apostles times, and euer since. Synodes, I say, either prouinciall, or nationall; and those assembled, either out of some one nation, or out of some more then one, which some call *Concilia media*, or lastly generall.

generall. The authoritie of Synodes prouinciall and nationall hath alwaies been of great regard, though there wanted a Christian Magistrate to second and confirme them, being both assembled and moderated by the authoritie of Metropolitanes and Archbishops: but when both nationall Synodes are assembled, and the Synodall constitutions ratified by the authoritie of the Soueraigne, and that according to the positiue lawes of the land, authorizing him so to doe; I see not, why men should not as well thinke themselues bound to obserue lawes Ecclesiasticall, as Ciuill. For though some make a difference betweene them in this behalfe, because ciuill lawes determining particulars belonging to the second table, cannot be violated without breaking the second table, whereas ecclesiasticall lawes determining particulars appertaining to the first table, may be broken without transgressing of the first table; yet, who seeth not the weakenes of this distinction? Seeing the second table is broken by disobeying the lawfull authoritie of superiours (which wee ought to obey for conscience sake) as well by transgressing the one, as the other. Superiours in the Church are to be honoured and obeied by the fifth Commandement, and other Scriptures [1], as well as superiours, in the common-wealth. And if their constitutions, when they wanted the concurrence of a Christian Magistrate, were of force in ỹ Primitiue Church; then much greater is their validitie, being confirmed by the authoritie of the Soueraigne, and the Soueraigne authorized thereunto by law.

[1] *Heb.* 13. 17.

The

The freedome of the ſubiect is, that being freed from the yoke of the iudiciall and ceremonial law, hee may with a free conſcience obey any other lawes whether Eccleſiaſticall or Ciuill, which, being not diſſonant from the word of God, are or ſhall be impoſed vpon him. Which, though it be a plaine and euident truth, yet by ſome men it is not obſerued.

And as touching the vſe of the creatures, and of al things indifferent, we are to know, that the right and dominion wee had ouer the creatures, which was loſt in *Adam*, is reſtored in Chriſt, (for all are yours, ſaith the Apoſtle [m], and you are Chriſts) and that not onely for Chriſtians vnder the Goſpell, but alſo for all the faithfull from the beginning. For we reade, Gen. 9. [n], that to *Noah*, who was the heire [o] of the righteouſnes, which is by faith, the graunt was renewed, and free vſe of the creatures permitted. Howbeit this freedome was by the ceremoniall law reſtrained, not only after the giuing of the law by *Moſes*; but alſo before, a difference being put [p] betweene things cleane and vncleane: which difference by Chriſt is taken away. For, no [q] creature is vncleane of it ſelfe, but euery [r] creature is good, and nothing to be refuſed, but may be receiued with thankſgiuing. Yea of all outward things, not forbidden of God, which commonly are called things indifferent, the Apoſtle affirmeth in generall, that [s] *all things are lawfull*, and [t] *to the pure all things are pure*. By this libertie therefore the faithfull are priuiledged, with freedome of conſcience, to vſe or forbeare any of the creatures of God

[m] 1. Cor. 3. 22.
[n] Gen. 9. 2. 3.
[o] Heb. 11. 7.
[p] Gen. 7. 2. 9. 4.
[q] Rom. 14. 14.
[r] 1. Tim. 4. 4.
[s] 1. Cor. 6. 12.
[t] Tit. 1. 15.

God created for our vse, or things indifferent, without opinion of neceſſitie to bee brought [u] vnder the power thereof, or placing religion therein. In which reſpect, *Baſil* fitly calleth things indifferent, τὰ ἐν ἐξουσίᾳ, things in our power, or left to our libertie.

[u] 1.Cor.6.12.

§. 21. *Application of the generall doctrine to this particular.*

But here, for auoiding of error, three things are from the generall doctrine to be repeated. Firſt, that this alſo is a libertie of the ſonnes of God: ſecondly, that it is ſpirituall: and thirdly, that it is a true libertie. For as touching the firſt; though all things be pure to the pure; yet * *to them that are vncleane and vnbeleeuing, nothing is cleane.* Though to [x] the faithfull all theſe outward things are lawfull; yet to the wicked and vnbeleeuers nothing is lawfull, yea, thoſe actions, which are materially good, as being cõmanded of God, as they proceed from them, are turned into ſinne. Which is ſpoken, not to this end, to driue men into deſperate courſes; but to force them, without further delaies, to break off the courſe of their ſinnes by ſpeedie and vnfained repentance, and to ſue vnto God for mercie and pardon in Chriſt; becauſe this is the only thing which they may lawfully doe and without ſinne, and which vntill they doe, they doe nothing elſe but ſinne, and by ſinne hoord vp wrath againſt the day of wrath, &c.

1. *That this alſo is a libertie of the ſonnes of God.*

* Tit.1.15.

[x] 1.Cor.6.12. 1.Tim.4.3.

Secondly, though this libertie concerne outward things; yet it ſelfe is inward and ſpirituall, as being a libertie of the conſcience. Now the conſcience reſpecteth God, as our outward actions and the externall fruits of our conſcience reſpect men;

2. *That this alſo is a ſpirituall libertie.*

who

men; who may moderate or restraine the externall actions, wherein the outward vse of our libertie consisteth; the inward libertie notwithstanding of the conscience before God, remaining entire. *They greatly erre,* saith *Caluin, who thinke that their Christian libertie is nothing, vnlesse they vse it before men. But they ought to thinke, that by their libertie they obtaine no new thing in the sight of men, but before God; and that their libertie consisteth as well in abstaining, as vsing. If they know, that it is a thing indifferent before God, whether they eate flesh or egges, put on red or blacke apparell: it is enough, and more then enough. The conscience is now loose, whereto the benefit of this libertie doth appertaine: therefore, though hereafter they abstaine from flesh all their life, and alwaies weare one colour; they are neuer the lesse free. Yea therefore because they are free, they doe with a free conscience abstaine.* *Institut. lib. 3. cap. 19. §. 10.*

Thirdly, as this libertie is spirituall, so also a true libertie. Now all true and lawfull libertie of creatures, is limited and bounded: the libertie of the Creator alone, being vncircumscribed. Wherefore if any arrogate to themselues an vnbounded libertie, it is a licentiousnesse, and not a true libertie. As first, in regard of lawes and commaundements of men; there are bounds set, first to the lawgiuers, in respect both of the things commanded, and also of the manner of commanding. For, lawgiuers may not assume vnto them a libertie to commaund what they list, but onely such things as they know, not to be repugnant to the law of God. For they must know, that al their lawes are limited by the law of God, and themselues vpon paine of *3. That this also is a true libertie.*

damnation, restrained from commaunding that which God forbiddeth, and from forbidding that which God commandeth. For by wicked lawes, they make themselues like *Ieroboam*, who caused all Israel to sinne. Moreouer, they must be carefull, not onely to command that which is lawfull; but also in ciuill lawes, those things which bee expedient, and profitable for the weale publike; and in lawes Ecclesiasticall, such things as tend [b] to decencie, to order, and edification. Otherwise, though the subiect may lawfully obey, in such cases; yet the Lawgiuer offendeth in abusing his authoritie, which was giuen him for the good of the inferiours.

[b] 1. Cor. 14. 26. 40.

Againe, in respect of the manner, superiours must keepe them within their bounds, and not take vpon them the authoritie of our [c] one only Lawgiuer, who hath power to saue, and to destroy; which is, to bind the consciences of men, as, by imposing that vpon the conscience as simplie necessarie, which God by his law hath left indifferent; or by teaching [d] men to place religion in the obseruation of their traditions. For this is the practise of the Antichrist of Rome; who, vsurping the authority of God, and challenging to himselfe a boundlesse power, sitteth in the consciences of men, as God.

[c] *James* 4. 12.

[d] *Mat.* 15. 2. 9.

Likewise to the subiect; for as he may not think, that hee hath libertie to obey any lawes of men, though vnlawfull, and much lesse to place religion or perfection in the obseruation of them, as the Papists do: so on the other side, he may not thinke, that hee hath libertie to breake the lawes of men, though not vnlawfull, and much lesse to place religion

gion or perfection therein; as they seeme to doe, who vse to be opposite to the Papists in the contrarie extreame. For, I beseech you, do not many among vs, thinke themselues the more religious, for refusing obediẽce & conformitie to the lawes, and censure others as formalists and time-seruers? But beloued, as we are not to iudge [e] those, who out of weakenesse refuse conformitie; so those which be refractarie, should not thinke, either the better of themselues for not conforming, or the worse of others for conforming. The kingdome [f] of God doth not stãd in these things. And certainly, if [g] neither circumcision, nor vncircumcision auaile any thing; then much lesse the vse or forbearance of those ceremonies, which are in cõtrouersie among vs. Doth not the Apostle plainly tell vs, [h] that these outward things doe not commend vs vnto God, and that neither the vse or forbearance of them in it selfe doth make vs either better, or worse before God? But when they be vsed or forborne with disobedience to lawfull authoritie, without due regard of auoiding scandall, with vncharitable censuring and iudging one of another, with alienation of the affection of one brother from another; doubtlesse there is fault committed. And who seeth not, that while contentions grow hotte about these things, both charitie and pietie waxeth cold?

[e] *Rom.* 14. 1. 3. &c.

[f] *Rom.* 14. 17.

[g] *Galath.* 5. 6. & 6. 15.

[h] 1. *Cor.* 8. 8.

Secondly, in respect of the creatures and things indifferent, though we haue free libertie to vse or forbeare them; yet it is not a boundlesse libertie. For the law of God hath set it foure bounds, *viz.* pietie, loyaltie, charitie, and sobrietie. *Pietie*, respecting

cting Gods glorie and worship: *Loyaltie*, hauing reference to superiours; *Charitie*, to all men; *Sobrietie*, to our selues. Canst thou not vse thy libertie in some particular, without Gods dishonor, or neglect of his seruice? Remember, that *whether* [i] *you eate or drinke, or whatsoeuer you doe, you must do all to the glorie of God.* Cannot thy libertie be vsed, without contempt of the Magistrates lawfull authority? Remember, that God hath commanded thee to obey thy superiours in all lawfull things, as [k] all things (not forbidden by God) are lawfull; that all *authoritie is* [l] *from God*, and that, *hee which resisteth lawfull authoritie, resisteth God*; that *they which resist, shall receiue to themselues iudgement*; and that thou must *obey not only for feare, but also for conscience sake.* Remember what S. *Peter* saith, [m] Be subiect to all humane ordinance, whether the soueraigne, or subordinate gouernours. But how? *As free, and not as hauing the libertie for a cloak of naughtines, but as the seruants of God.* Can it not be vsed without the offence of thy weake brother? *Take heed*, saith the Apostle, [n] *lest thy libertie be an offence to the weake. For he that scandalizeth his brother, sinneth against Christ. Wherefore if meate offend my brother, I will not eat flesh whiles the world standeth, rather then I will offend him.* Lastly, can it not be vsed in some particular, vnlesse thou shalt passe the bounds of sobrietie, temperance, humilitie, modestie, frugalitie, &c? Remember, what the Apostle saith, [o] *Brethren you are called to libertie, only vse not your libertie as an occasion to the flesh.*

[i] 1.Cor.10.31.
[k] 1.Cor.6.12.
[l] Rom.13.1.2.5
[m] 1.Pet.2.13.16.
[n] 1.Cor.8.9. 10.24. Rom.14.15.16.
[o] Galath.5.13.

§.22. *Decision of a doubtfull que-*

But here ariseth a doubtful question, the explication

cation wherof is needful for these times. For sometimes there seemeth to be a conflict betweene the law of loyaltie, and the law of charitie; as when that which the Magistrate commandeth, cannot (as we thinke) be obserued without the offence or scandall of the weake. In which case of Antinomie (which some say is our case) diuers know not which way to turne them, and others erroneouslie chuse to disobey the Magistrate, rather then seeme to offend their weake brethren.

stion, what is to be done, whē we seeme to be in a strait betweene disobedience to the Magistrate, and offence to the weake.

Consider therefore vprightly what I shall say, and the Lord giue you vnderstanding minds, and tractable hearts, to see and embrace the truth.

First therefore vnderstand, that we are neuer cast into such an exigent betweene two sinnes not yet committed; but there is an issue from them both without a third. Suppose therfore, that in this case there were an Antinomie, or such an oppositiō betweene the two lawes of loyalty & charity, as that the one could not be obserued, without the neglect of the other. In such cases of Antinomie, we are to know, that if wee obey the superiour law, vnto which we are more bound, as hauing higher and more principal ends; the inferiour [p] (which giueth place vnto it) is not broken. Now, the supreme end is the glorie of God; then, the common saluation of the Church; then, euery mans owne saluation; then, the saluation of his neighbour; then, the common outward good of the Church, or Commonwealth; then, our owne; then, our neighbours. So that publike and common goods are to be preferred before priuat e, & spiritual before corporall,

[p] *Matth. 12.7. Jerem. 7.22. Luke 14.26.*

perall, and the glorie of God before all. Well then, thou sayest thou mayest not yeeld to the ceremonies, as namely, the Surplice, the Crosse, and kneeling at Communion; because these things cannot be done without scandalizing of thy brother. Suppose it were so, and remember that I doe but suppose it. But on the other side, thou refusing the vse of indifferent things, whereunto thy Christian libertie extendeth, being enioyned by lawfull authoritie, with such cõditions as these are enioyned; I say vnto thee without suppositiõ, that besides thy disobeying the lawfull authoritie of a Christian Church, and of a Christian Magistrate, whom thou oughtest to obey euen for conscience sake; thou doest scandalize, first, thy weake brethren being affected as thy selfe, who by thine example, for which thou perhaps thinkest thou hast good ground, are animated, or, as the Apostle [q] speaketh, edified, without ground, to contemne [r] the authoritie of the Magistrate, and of the Church; & from that contempt do many of them proceed to mislike of the State; and from mislike, either to separation, or to some degree of disloyall discontentment. Besides those of thine owne disposition, thou doest offend them who are more loyally affected; who, if they bee not the better grounded in our [t] most holy faith, do stumble at your practise, and begin to stagger in the profession and practise of religion, when they see me seeming most zealous in our religion, and professing, (as they pretend) the cause of sinceritie, vpon no iust cause to abandon their ministerie, to oppose themselues against authority,

[q] 1. Cor. 8. 10.

[r] *In this scandall they are deepest, who are of greatest note.*

[t] *Iud.* 20.

to

to maintaine a faction in the Church, and wilfully (for any thing that they can see) to persist in a bad course. And hereupon many take occasion to rest in outward ciuilitie, without grace, and to mislike all forwardnes in religion for your sakes, &c.

Now heere seemeth to be σκάνδαλον ἀμφίβολον, *a scandall falling two waies*; indeed a single supposed offence, opposed to a double scandall, ioyned with disobedience. If no more could be said, who would doubt on which side rather to encline? But to these I adde other respects, that ought to be regarded more thē a supposed scandall. The question is not, as many would seeme to vnderstand it, whether, it being a thing arbitrarie, and meerely left vnto our owne choice, either to vse these ceremonies, or to forbeare them, (as it was in the Apostles question of eating flesh) whether (I say) wee ought to abstaine, if we vnderstood that a brother would bee offended at the vse of them, or not: for then there were no question, but that for auoiding of scandal, we ought to abstaine. But these things are not arbitrarie, or in our choice; but imposed by lawfull authoritie, and that with such conditions, as that the obseruation of these things being indifferent in themselues, becommeth respectiuely necessarie. First in respect of authoritie, which not only for feare, but also for conscience sake, we are bound to obey in all lawfull things. This one necessitie of obedience is sufficient to excuse me from scandall, especially if I do my endeuour to preuent it, as after shall be shewed. Secondly, in respect of the conditions wherewith they are imposed; as, not to re-

[1] *Rom.* 13. 5.

ceiue

ceiue the Communion vnleſſe we kneele; not to go on in our miniſterie, vnleſſe we conforme. For, care of auoiding ſcandal reſpecteth arbitrarie matters, and not neceſſary duties appertaining to Gods glory, and our ſaluation: which we muſt performe, though all the world would be offēded therat. The care of thine owne ſaluation muſt be preferred to the ſuppoſed danger of another mans fall: the care of the Churches ſaluation, much more: the glorie of God, moſt of all. Well then, mayeſt thou not receiue the Communion, being a dutie appertaining to thine owne ſaluation, to the edification of the Church, and communion of Saints, to the glorie of God, vnleſſe thou wilt receiue it vpon thy knees? (it being a geſture not only lawfull, but moſt conuenient to be vſed in ſuch a part of Gods worſhip, as is performed with inuocation * on the name of God; eſpecially ſeeing the geſture vſed at meales is not to bee vrged, vnleſſe the Sacrament were with our meales, as at the firſt inſtitution with Chriſts laſt ſupper, and in the primitiue Church with their loue feaſts, receiued; for the cauſe of the geſture being worthily taken away, the * reaſon of retaining it ceaſſeth; for which cauſe the Councill of *Laodicea, cap.* 28. * as it forbad loue-feaſts in the Church: ſo alſo *accubitus*, the geſture vſed at feaſts.) I ſay vnto thee confidently, if thou mayeſt not receiue it, vnleſſe thou doeſt kneele; thou oughteſt to receiue it kneeling, though another would be offended thereat.

Maieſt thou not preach the Word (to omit other parts of the miniſteriall function, the neceſſitie whereof

* *I meane not only prayer, but alſo thankeſgiuing, in regard whereof it is called the Euchariſt.*

* *So the cauſe of ſtanding at the Paſſeouer ceaſſing, the geſture it ſelfe was altered by the Church, and that alteration confirmed by the practiſe of Chriſt, (who notwithſtāding perfectly fulfilled the Law.) Luke 22. 14.*

* *Et Concil. Conſtantinop. in Trullo. c. 74.*

whereof should preuaile with vs more then a supposed scandall, for it shall suffice to insist in this one particular) mayest thou not, I say, preach the Gospell of Christ, being a dutie whereof necessitie is imposed vpon thee, and " Woe bee vnto thee if thou preach not the Gospell; a dutie wherby thou art bound in especial manner to edifie the Church, and to glorifie God; vnlesse thou yeeld to the vse of such things, as are neither in themselues vnlawfull (I meane the Surplice and the Crosse, whereof the one in the iudgement of the Church serueth for decencie, and the other rightly vnderstood tendeth to edification), neither as they are vsed in our Church, being neither imposed nor obserued with superstition, or opinion of necessitie in themselues, or of worship, as though we placed religiō in them, and much lesse with the other popish conceits of merit, with which they obserue all their traditions, or efficacie, which they ascribe especially to the Crosse? Thou oughtest to preferre the glorie of God in the saluation of his people by thy ministerie, before the supposed, and perhaps but pretended scandall of others.

" 1.Cor.9.16.

Obiect. *Yea but * we may not do euill, that good may come of it.*

* Rom.3.8.

Answ. The question is of things indifferent. For though we may & must obey Magistrates, though they be euill; yet we must obey neither good nor bad vnto euill. For wee must obey, only, in the Lord.

Ephes.5.25.

Obiect. *But though the things be indifferent in themselues, yet their vse may be vnlawfull.*

Answ. That is, when they be imposed either with opinion of necessitie in themselues, of religion to be placed in them, of perfection or merit to be attained by them, (all which conceits our Church detesteth, as is manifest by the doctrine, whereby ceremonies are to be weighed:) or with scandall (I do not say taken, but) giuen to others

Obiect. *Yea but it is euill to offend my weake brother, that euill I may not do, that good may come of it.*

I answere, in not yeelding to conformitie, thou both disobeyest the Magistrate, and offendest thy weake brother too. So that whē thou seemest loath to do that which is lawfull and good, for feare of an imagined euill; thou addest euill to euill, that is, to disobedience, scandall; and besides, to the most necessarie duties of Gods worship, preferrest the auoiding of a supposed scandall.

For all this while I speak but by supposition. For here is a supposall of Antinomie or opposition of the two lawes of loyaltie and charitie, as though the one could not be obserued without the breach of the other; which is not so. For where the Magistrate enioyneth the vse of an indifferent thing, whereat it is feared some will take offence; his dutie is, for preuenting the scandall, to giue some time of information; that the weake may be instructed, as touching the indifferencie of the thing, and the sufficiencie of his authoritie to command it, and of their dutie in submitting themselues to the obseruation thereof. It is also the dutie of the Minister, to endeuour to preuent the scandall, by informing his hearers, that those things which God hath neither

comman-

commanded nor forbidden, are things indifferent; that no such thing is vncleane in it selfe; that all such things are lawfull, and such as whereunto Christian libertie doth extend; that in all lawfull things the Magistrate is to be obeyed; and therefore that these things being enioyned, they not only may, in respect of their Christian libertie, with free conscience vse them; but also must, in respect of Gods Commandement requiring obedience, yeeld to the obseruation of them. Which course hauing been taken (as it hath among vs) if any will still be offended, it is peeuishnes and obstinacie, rather then weakenesse; and an offence taken, but not giuen: in which case, the law of charitie it selfe doth not bind vs: and that, in two respects, not yet mentioned. The one, in respect of God; the other, in respect of his truth. For, I may not offend God, not to offend my brother. And it is Gods truth, that Christian libertie priuiledgeth both Christian Lawgiuers (with such cautions as before haue bin mentioned) to ordaine such lawes cõcerning outward things, as they shall iudge expedient: and also the subiects, without scrupulositie of conscience to obserue them. Now, it is a principle, *Satius est nasci scandalum quam deseri verum: It is better a scandall should arise, then the truth to be forsaken or betrayed.* Is our Christian libertie in this point called into question, whether Magistrates may command such things, and whether subiects may obey: we must maintaine our libertie, though others would be offended thereat. The Apostles, though for a time they yeelded much to the weakenesse of the Iewes,

doing and forbearing many things, to auoid their
x Galath.2.3.4 offence; yet when their libertie x was called into queſtion, they reſolutely maintained it, not regarding their offence. And when as by *Peters* withdrawing himſelfe from the Gentiles, for feare of offending the Iewes, the libertie of Chriſtians
y Galath.2.11. 12.13.14. was called into queſtion; y *Paul* withſtood him to his face, and reproued him before them all, as halting in the profeſſion of the Goſpell. And ſo muſt they be content to be vſed, who follow *Peters* example in this behalfe. Thus much by the way to perſwade the people to obedience and loyalty, and the Miniſters to conformitie; which I beſeech God to effect for his Chriſts ſake.

§. 23. *Obiections concerning Chriſtian libertie in outward things anſwered.*

Theſe things thus premiſed concerning the nature and qualitie of this peculiar libertie of Chriſtians; it will not be hard to anſwere the obiections of thoſe, who runne into contrarie extreames concerning the ſame.

Obiect. 1. For firſt, on the one ſide, it is obiected; that ſeeing Chriſt hath ſet vs free cõcerning things indifferent, no man ought to reſtraine vs; and therfore the lawes commaunding or forbidding the vſe of indifferent things, are againſt Chriſtian libertie.

Whereunto I anſwere, firſt: that Chriſtian libertie is wholly ſpirituall, being a libertie of the conſcience and inner man, which may ſtand with
z 1.Cor.7.22. the outward ſeruitude of z bondſlaues, much more with the ſubiection and obedience of free ſubiects. For though the outward vſe of the libertie be moderated by the Magiſtrate, and confined; yet the

inward

inward libertie of the conscience is not impaired, so long as the subiect may obey with free conscience before God; that is, so long as the Magistrate seeketh not to bind the conscience, and to impose things not commanded of God as necessarie in themselues, and as matters of religion before God, &c.

Secondly, that the liberty of Christians is a true, and therefore not an vnbounded libertie. Now, one of the bounds and limits which God hath set it, is, as you haue heard, the law of loyaltie, requiring obedience to superiours. Wherefore a Christian man, though in respect of the inward man he be free, as being the sonne of God by adoption in Christ; yet in respect of the outward man, hee ought to be a seruant, not only to his [a] superiours, in loyaltie and obedience; but also to [b] all, in beneuolence and charitie.

[a] 1.Pet.2.13.16

[b] Galath.5.13. 1.Cor.9.19. &c.

Obiect. 2 On the other side, it is obiected. 1. That for conscience [c] sake we are to obey the Magistrate; that is, that we are bound in conscience so to doe; therefore the lawes and commandements of the Magistrate do bind the conscience.

[c] Rom.13.5.

Answ. It followes not, for although we are bound in conscience, to obey the lawfull cõmandements and lawes of superiours; yet that bond is not in the particular lawes of men, but in the generall commandement of God.

Obiect. 3. Againe: A thing indifferent enioyned by the Magistrate, becommeth necessarie, [d] for *Paul* saith, ἀνάγκη ἐστὶν ὑποτάσσεσθαι, it is necessarie that you be subiect: therefore the commandement of the Magi-

[d] Rom.13.5.

ſtrate doth binde the conſcience.

Anſw. Neither doth this follow. For it becommeth neceſſary, not by the particular commaundement of man, but by the generall commaundement of God. For, notwithſtanding the commandement of the Magiſtrate, the thing commanded remaineth indifferent in it ſelfe, and before God; and ſo to bee vſed with free conſcience, without placing any religion therein; howſoeuer it becommeth neceſſarie ſo farre forth as by the generall commandement of God, I am bound thereto. And this is that which *Peter* [c] ſaith, that we muſt obey Magiſtrates, *as free*, and yet *as the ſeruants of God*. Free, in reſpect of our conſciences exempted from humane power; and yet as ſeruants of God, bound in conſcience to obey him in obeying them, ſo farre forth as he doth commaund vs to obey them.

[c] 1. Pet. 2. 16.

The truth of theſe anſweres ſhall not onely be demonſtrated as it were before your eyes by a ſyllogiſme, wherein is concluded the bond of conſcience, and neceſſitie of dutie in obeying the commaundements of men, but alſo by other reaſons proued.

The Syllogiſme:

All lawfull commaundements of Magiſtrates thou art bound in conſcience by the lawe of God to obey, ſo farre forth as he requireth ſuch commaundements to be obeyed:

This or that particular is a lawfull commaundement of the Magiſtrate:

Therefore this or that particular thou art bound

in

in conſcience by the law of God to obey, ſo farre forth as God requireth ſuch commaundements to be obeyed.

By which argumentation wee may conceiue, that the diſtinction of neceſſitie vſed in ſchooles, *viz.* that there is *neceſſitas conſequentis*, which is ſimple or abſolute, & *neceſſitas conſequentiæ*, which is not ſimple, but vpon condition of other things preſuppoſed, may not vnfitly be applied to the neceſſitie of duetie impoſed by the lawes, either of God, or man. For Gods commandement impoſeth the neceſſitie as it were of the conſequent, (without preſuppoſing other things) requiring ſimple and abſolute obedience. The lawe of man doth not impoſe the neceſſitie of the conſequent, or require ſimple obedience; but it impoſeth onely a neceſſitie of the conſequence, that is, ſuch a neceſſitie and no other, as may ſoundly be concluded from the lawe of God, and ſo farre forth as it may be concluded thence. Or to ſpeake more plainely: in a ſimple ſentence without interpoſing any condition, or preſuppoſing any antecedent whereupon it is to be inferred, I may ſay, either particularly *this commaundement of God is neceſſarily, or by neceſſitie of dutie to be obeyed*; or generally, *all Gods commaundements are neceſſarily to be obſerued.* And this ſpeech is of neceſſary truth. But concerning mens commaundements, if I ſhall ſay in the generall, *All the commaundements of men are neceſſarily to be obſerued*, the ſpeech will be falſe and abſurd: if in particular, *this commaundement of the Magiſtrate is neceſſarily to be obſerued*: this ſpeech cannot bee neceſſarie ſimply,

ſimply, or by the neceſſitie of the conſequent, or (to ſpeake more plainely for the explicating of that phraſe) by the neceſſitie of a ſimple ſentence, wherein the conſequent (or predicat) is both ſimply and neceſſarily affirmed of the antecedent or ſubiect; it cãnot, I ſay, be ſimply neceſſarie, becauſe (as you heard) the generall is falſe. Notwithſtanding if you preſuppoſe theſe two things: firſt, that all lawfull commaundements of Magiſtrates are by the commaundement of God neceſſarily to be obſerued, ſo farre forth as he commaundeth them to be obſerued: ſecondly, that this particular is a lawfull commaundement of the Magiſtrate; vpon theſe premiſes you may prooue that ſpeech to be true by neceſſitie of conſequence, *viz.* that this particular commaundement of the Magiſtrate is neceſſarily to be obſerued, &c.

But ſome ſophiſter will obiect, that I might as well conclude thus;

Propoſ. All lawfull commaundements of the Magiſtrate muſt neceſſarily be obeyed:

Aſſ. This or that particular is a lawfull commaundement of the Magiſtrate:

Concl. Therefore neceſſarily to be obeyed.

I anſwere, that the propoſition of this ſyllogiſme needeth proofe, as not being manifeſt of it ſelfe. You will ſay, it may thus be prooued.

Propoſ. What is commaunded of God, muſt neceſſarily be performed.

Aſſ. Obedience to all lawfull commaundements of Magiſtrates is commaunded of God.

Concl. Therefore obedience to all lawfull commaundements

maundements of Magistrates, is necessarily to be performed.

But I say againe the assumption of this syllogisme needeth some explanation. For the Lord would haue difference put betweene his owne commaundements and the lawes of men; and therefore we may not thinke, that he commaundeth all lawes of men simply to be obeyed: not simply, you must say then, but so farre forth as he requireth them to be obeyed.

By which short discourse we learne, that those additions by which I explaned the proposition of the syllogisme, were necessarie; and that the bond of conscience is not the lawe of man, but of God: that we are bound to obey mans lawes not simply, but so farre forth as God requireth. And lastly that this speech, (*All lawfull commaundements of Magistrates are necessarily to be obeyed*) is true, not by the necessitie of the consequent, as an axiome or principle which is manifest of it selfe; but by the necessitie of consequence, as a conclusion manifested by discourse.

Now that the lawes of men doe not binde the conscience, it may further appeare by these reasons. First, because our freedome from the lawes iudiciall and ceremoniall, which in the Scriptures is extolled for so great a benefit, would be a burthen rather then a benefit, if wee should in like manner be bound to the ecclesiasticall and ciuill lawes of men. Againe, if they did binde the conscience, there would be no difference betweene Gods lawes and mans lawes (in respect of out-

ward actions) and the one sort would require simple obedience as well as the other, yea vnlawfull commaundements would also binde the conscience. But it is plaine, that simple obedience is to bee performed onely to the lawes of God. To the lawes of men we are bound, not simply, but so farre forth as in obeying them, we also obey God, and no further; that is, as I said, so farre as God commaundeth vs to obey them. Now, how farre forth God commaundeth vs to obey the lawes of men, will easily appeare by this distinction; for either they commaund such things as God forbiddeth, and forbid such things as he commaundeth, (which kinde of commaundements are so farre from binding our consciences, as that we are bound by the lawe of God to obey him in disobeying them:) or they command such things as God commaundeth, and forbid such things as he forbiddeth, that by their authoritie the lawes of God may the better be obserued, (to which kinde of commaundements wee are simply bound, because as in obeying them we obey God, so in breaking them we transgresse the lawe of God:) or lastly, they commaund such things as God hath not forbidden, and forbid such things as God hath not commanded: to the particular commandemẽts of this kind we are not simplie bound, but so far forth as God hath commanded vs to obey them; that is, as [a] free (being not simplie bound to those particulars, as necessarie in themselues, but vsing them with free conscience, as being indifferent, and therefore such, as wherunto

[a] 1. Pet. 2. 16.

our

our Christian libertie extendeth,) and yet as seruants of God, thinking our selues so farre bound to obserue them, *as is necessarie for auoiding of Scandall and contempt,* which God by his law hath forbidden. Contempt: for it is necessarie, saith the Apostle, [b] that wee should submit our selues to lawfull authoritie, not only for feare of punishment, but for conscience sake. For although wee bee free, as concerning the inner man; yet in respect of the outward man, we must, as the seruants of God, submit our selues to such superiours, as God hath set ouer vs, and not haue our libertie, as a cloake of naughtinesse. Scandall also is to be auoided. First, in respect of the superiour, that by our disobedience we do not scandalize or offend him. Wherein our Sauiour hath giuen vs a notable example, who, although he were (as hee [c] saith) free; yet was content to pay tribute money, for auoiding of offence. Secondly, in respect of the subiect; that he stumble not at the example of our disobedience, being animated thereby to doe the like. For whereas some thinke, that wee are not to obey the Magistrates commandement concerning a thing indifferent, if we imagine that some weake brother wil be offended thereat; they greatly mistake the rule of Diuines, who say these commandements are to bee obeyed for auoiding scandall, and not, that they are to be disobeyed for auoiding of scandall. For if this were a sufficient reason to excuse our disobedience, we should not need to obey almost any commandement of this kind, there being scarce any commaundement concerning things indifferent,

[b] *Rom.* 13.5. 1.*Pet.*2.13.16.

[c] *Matth.* 17. 25.26.27.

wherewith we may not imagine ſome weake and ſcrupulous conſcience will bee offended. But wee muſt thinke our ſelues more bound, for auoiding of contempt and ſcandall, to obey a lawfull commandement, then to diſobey, for auoiding a ſuppoſed offence. That which we are to do in this caſe, is this: If we feare any will take offence, we muſt labour to preuent it, by informing the partie, as before hath been ſaid. And hauing ſo done, we muſt do our owne dutie (whether he will be offended or not) in obeying the lawfull commandement of the Magiſtrate, ſo farre as it ſhall be neceſſarie for auoiding of ſcandall and contempt.

§. 24. *The libertie of Glorie.*

Hitherto I haue entreated of the libertie of grace, both that which is common to the faithfull in all ages; and alſo that which is peculiar to Chriſtians vnder the Goſpell. There remaineth (in a word to be ſpoken of) the libertie of glorie; which is not only a perfect deliuerance from ſin, miſerie, and al imperfectiõs, (wherunto becauſe we are ſubiect [d] in this life, for here is as, *Auguſtine* ſaith, *inchoata, non perfecta libertas*, we ought to aſpire towards this perfection) but alſo a fruition of happines and all the priuiledges of the citizens of heauen.

[d] *Rom.7.24.*

This libertie is either of the ſoule alone, as at our death; when we may freely and with comfort reſigne our ſoules into the hands of God, that hee may commit the ſame to the [e] bleſſed Angels to be tranſported into heauen, where wee are vnto the end of the world, comfortablie to expect our full redemption. Or it is of the bodie alſo at the day of iudgement (and is therefore called [f] the redemption

[e] *Luk.16.22.*

[f] *Rom.8.23.*

tion, of our bodie) when it rising vnto glorie, shall be freed from the seruitude [g] of corruption, this [h] mortall putting on immortalitie, and this corruptible putting on incorruption; that death being swallowed vp in victorie, wee may enioy, both in our bodies and soules, the [i] glorious libertie of Gods children in the kingdome of heauen. This ought we with earnestnes of desire [k] to aspire vnto, and with certainty of [l] faith to expect; that therby we may bee wained from the world, hauing [m] our conuersation in heauen; and not either by the desires of the world (which are but [n] vanities) be allured and ensnared, or by the terrors thereof, (which are not [o] worthie the glorie that shall be reuealed), drawne into bondage.

[g] *Rom.8.21.*
[h] *1.Cor.15. 53.54.*
[i] *Rom.8.21.*
[k] *Rom.8.22.23*
[l] *Titus 2.13. Luke 21.28.*
[m] *Philip.3.20.*
[n] *Eccles.1.2.*
[o] *Rom.8.18.*

Thus haue you heard the doctrine of Christian libertie. Now heare the vse.

§. 25. *The application or vse.*

For seeing this libertie is a benefit of so great excellencie in it selfe, and of such profit and necessitie to vs: Our first dutie is, to trie and examine our selues by that which hath been said, whether wee haue as yet obtained this libertie, or not. If not, (as [p] *he which committeth sinne, is the seruant of sinne*) we must labour to acknowledge and feele that miserable seruitude, wherein we are, vnder sinne and Satan (for he that is not free, and yet feeleth not his bondage, is drowned in sinne, euen as he that is ouer head and eares in the water, feeleth no weight thereof) that in the sense of our miserie, wee may not only truely and earnestly desire; but also carefully vse all meanes to attaine this libertie, and neuer be at rest, vntill we haue obtained it. It is strange

[p] *Iohn 8.34.*

to see what hard seruices men will vndergoe, and what great summes they wil forgo, to get an earthly freedome; whiles this spiritual freedome, which is worth many worlds, will scarcely bee accepted, when men are called and inuited vnto it. Which sheweth, that men naturally, are not only seruants, but willingly and wilfully continue in seruitude. But you will say, what meanes are we to vse? I answere, 1. Diligently and conscionablie to heare the Word, as being the meanes, which God hath ordained to call you to libertie. 2. To aske, seeke, knocke by earnest and heartie prayer vnto God the author of this libertie, that hee would giue you the spirit of libertie. 3. To turne vnto God vnfainedly, laying hold vpon Christ by faith, and repenting of your sins. *Eris liber*, saith *Augustine* [q], *si fueris seruus, liber peccati, seruus iustitiæ:* You shal be free from sin, if you will become the seruants of righteousnes. If God hath alreadie called vs vnto this libertie, our dutie is twofold, both which the Apostle mentioneth, Galath.5. the one, * that *we stand fast in this liberty, wherewith Christ Iesus hath made vs free, and not suffer our selues to be entangled againe with the yoke of bondage.* And the rather we must be carefull to stand fast in this libertie, because it is mightily assaulted by all the enemies of our saluation, the flesh, the world, the diuell. Now, we are to stand stedfast, both in the doctrine of Christian libertie, which is the doctrine of the Gospell, and not suffer our selues to bee allured, or intoxicated, either with the golden [r] cup of the Babylonian strumpet, the church of Rome, which doth not only bereaue men

[q] *August. in Joan. tract. 41.*

* *Galath. 5. 1.*

[r] *Apoc. 17. 4. 18. 3.*

men of Christian libertie, but also draw them into Antichristian bondage: or with the Cyrcean cup of the Libertines, which transformeth Christianisme into Epicurisme, and the libertie of the spirit into the libertie of the flesh. And we are also to be stedfast and resolute in the practise of Christian libertie: as of vocation, not to be entangled againe with the seruitude of sin and Satan, (for, if hauing professed our selues freed thereof, we be againe entangled therein, our latter end, as S. *Peter* saith [r], will be worse then our beginning). Of iustification, as not to subiect our selues to the lawes exaction of inherent and perfect righteousnes to iustification, (for they which are [t] of the workes of the law, are vnder the curse) but without regard of our owne righteousnesse, to relie wholly for our iustification on the mercies of God, and merits of Christ apprehended by faith; and to hold him [u] accursed, though hee were an Angell from heauen, that should teach otherwise. Of sanctification, as not to subiect our selues to the dominion * of sinne, or to the terror or rigour of the law; but without seruile feare, willingly and cheerefully to serue our heauenly Father, being well assured that he will couer our wants, and accept of our vnperfect endeuours. Of Christian libertie in respect of outward things; as not to suffer our consciences to be bound by the authoritie of any creature, inioyning them as necessarie in themselues, and much lesse to bind our owne consciences, as scrupulously and superstitiously putting religion either in the vse or forbearance of them. Of the glorious libertie, as not to

[r] 2. *Pet.* 2. 20. 21.

[t] *Galath.* 3. 10.

[u] *Galath.* 1. 8.

* *Rom.* 6. 12.

suffer

ſuffer our ſelues by all the machinatiõs of ỹ world, the fleſh, and the diuell, to be withdrawne from the hope and expectation of it; but comfortablie to liue as men [x] ſaued in hope.

[x] Rom.8.24.

The other dutie, is that which the Apoſtle mentioneth, Galath.5.13. *Brethren*, ſaith he, [y] *you are called to libertie: only vſe not your libertie as an occaſion to the fleſh, but by charitie ſerue one another.* That is, that we ſhould be carefull, both to auoid the abuſe of Chriſtian libertie, and alſo to vſe it aright. The abuſe is manifold. As firſt, of the ſauing grace of God; when men do turne [z] it into wantonneſſe, their freedome from ſin, into a freedome to ſin, as though they were ſo freed from the law, as that they need not to obey it; as though good workes, becauſe they are not exacted to iuſtification, were in no reſpect needfull to ſaluation. *We are not free,* ſaith *Luther* [a], *by faith in Chriſt from workes, but from the opinion of workes, that is, from the fooliſh preſumption of iuſtification ſought by workes.* Secondly, of Chriſtian libertie, in reſpect of the creatures of God, and the vſe of things indifferent; when we do vſe them without regard of our dutie, to God, our neighbour, or our ſelues.

[y] Galath.5.13.

The abuſe of Chriſtiam libertie.

[z] Jud.4.

[a] De libert. Chriſt.

The dutie which wee owe to God, is pietie; to our neighbour in generall, charitie; and in particular to our ſuperiour, obedience and loyaltie; to our ſelues, ſobrietie. For theſe, as I ſaid, are the bounds of our libertie, which if we paſſe in the vſe thereof, we abuſe it. The vſe of our libertie is contrarie to pietie. Firſt, when we our ſelues are impious, and irreligious. For though the things in themſelues be

be cleane, yet the vse of them is vncleane to them that are impure. For as [b] to the pure, all things are pure, so to the vnclean nothing is cleane. Secondly, when the vse of them is not sanctified vnto vs, [c] either by the Word, as when we make more indifferent things, then God in his word hath made, as drunkennesse, fornication, vsurie, &c. or when we do not vse them in faith and sound perswasion out of the word of God, which is the charter of our libertie, that we may lawfully and with a good conscience vse them (for though nothing in it selfe bee vncleane, yet to him [d] that thinketh or doubteth that it is vncleane, it is so to him; for as the Apostle, speaking of this particular, saith, *Whatsoeuer is not of faith, is sinne:*) or by the duties of inuocation. As the vse of meate and drinke, without either prayer to God for his blessing in the vse, or thanksgiuing for the same. Thirdly, we abuse our libertie irreligiously, when we vse it to the dishonor of God, or to the hinderance of his worship and seruice, as in the immoderate and vnseasonable vse of recreations, &c. whereby men shew themselues to be [e] louers of pleasures more then of God.

[b] *Titus* 1.15.

[c] 1. *Tim.* 4.5.

[d] *Rom.* 14.14.23.

[e] φιλήδονοι μᾶλλον ἢ φιλάθεοι. 2. *Tim.* 3.4.

Likewise our vse of the creatures, and of things indifferent, is against charitie, when wee vse them without due regard of auoiding scandall and offence. Against loyaltie, when vsing our libertie with contempt of lawfull authoritie, wee make it a cloake to couer some naughtinesse. And lastly, against sobrietie, when vnder pretence of Christian libertie, the creatures of God, and other things indifferent, are vsed, either as instruments to serue,

or as enſignes to diſplay, our pride or intemperate luſts, as in the exceſſe of meate and drinke, recreations, the vſe of the mariage bed, apparel, buildings and ſuch like.

§. 26. *The right vſe of Christian libertie.*

But let vs come to the right vſe of our Chriſtian libertie; which is twofold, either the ſanctification of our liues, or the pacification of our conſciences. As touching the former: the right vſe of the libertie of ſauing grace is, when it is vſed to the free, voluntarie, and cheerefull worſhippe and ſeruice of God, in holineſſe and righteouſneſſe, for [f] that is the end of our libertie and redemption. The right vſe of Chriſtian liberty in outward things, is, when it is vſed to a free and cheerefull ſeruing, both one of [g] another in charitie, and of the ſuperiour in obedience and loyaltie; that being free [h] from all, we make our ſelues ſeruants vnto al, for their good. For as *Luther* ſaith, [i] *A Chriſtian in reſpect of the inner man, is free, but in reſpect of the outward man hee is (through charitie) the ſeruant of all.* And herein wee are to imitate the example of Chriſt; who, [k] though he were God, tooke vpon him the forme of a ſeruant, to make vs free; and though he were the Lord of all, [l] came not to be miniſtred vnto, but to miniſter. And likewiſe of the bleſſed Angels; who, though they be glorious ſpirits, notwithſtanding take no ſcorne to be ſent forth into the [m] miniſterie and ſeruice for our good.

[f] *Luk.* 1.74.75.

[g] *Galath.* 5.13.

[h] 1. *Cor.* 9.19.

[i] *De libert. Chriſt.*

[k] *Philip.* 2.5.6.

[l] *Mat.* 20.28.

[m] *Hebr.* 1.14.

The right vſe of the doctrine concerning the libertie of glorie, is, truly to beleeue it, and to liue as in expectation of it; knowing, that hee which hath this [n] hope, that he ſhall be like vnto Chriſt at his

[n] 1. *Iohn.* 3.3.

his appearance, will purifie himselfe, as he is pure; that as he hopes to bee like him, in respect of the liberty of glorie, so he may in some measure resemble his gratiousnes, by the libertie of grace.

But the chiefe vse of this doctrine, is, to pacifie mens consciences; without which (vnlesse they sleepe in carnall securitie) they are so wonderfully perplexed, that neither can they liue in peace, nor attempt any thing almost with quiet minds. For whereas there be foure things which trouble perplexed consciences, this doctrine is a soueraigne remedie to cleare and to appease the conscience, in respect of them all. The first, is the guilt of sin, and feare of damnation. For when thy conscience is summoned before the iudgement seat of God, or terrified with the apprehension of his wrath, as in time of temptation, or affliction, or in the houre of death; when thou doest consider the seueritie of Gods iustice, who will not suffer sinne to go vnpunished, the rigour of the law, denouncing the curse of God against euery euen the least transgression, the testimonie of thine owne conscience, which is in stead of a thousand witnesses, accusing and condemning thee of innumerable transgressions; how canst thou thinke of appearing before God, who is greater then thy conscience, to be iustified or condemned, without horror of conscience, and confusion of mind? But blessed be God, who hath granted vs this libertie of grace, that in the question of iustification, wherby in this life we are freed from feare of damnation, and entituled vnto the kingdome of heauen, we need not looke

into our owne obedience, or to the ſentence of the law; but may be aſſured, if we beleeue in Chriſt, that God doth iuſtifie vs, being ſinners in our ſelues, without reſpect of our workes; that he hath freed vs from the lawes exaction of inherent righteouſnes, to the acceptation of our perſons; that he imputing the righteouſneſſe of Chriſt to the beleeuer, accepteth of him as righteous in Chriſt; that the faithfull man hath libertie to appeale from the tribunall of iuſtice, to the throne of grace, from the ſentence of the law, to the promiſe of the Goſpell, and renouncing his owne righteouſnes, yea eſteeming it as dung in the queſtion of iuſtification, to reſt alone in the mercies of God, and merits of Chriſt.

But becauſe the world is ſo apt to abuſe this moſt comfortable doctrine, and to turne this gracious libertie into carnall licentiouſnes; it ſhall be needfull to adde this caution: That howſoeuer we are by our iuſtification in this life, entituled vnto the kingdome of heauen; and although by the righteouſneſſe and merits of Chriſt alone apprehended by faith, wee are both iuſtified and alſo ſaued: yet for as much as many deceiue themſelues with an idle conceit of faith, and with a vaine preſumption that they are iuſtified, when notwithſtāding [p] they remaine in their ſins; therefore wee muſt thinke it moſt neceſſarie, being once iuſtified by faith, and entituled vnto the kingdome of heauen, to demōſtrate our faith, and our iuſtification by a godly life; walking in that way of good workes, which God hath [q] prepared for vs to walke in towards our countrie

[p] *Prou.30.12.*

[q] *Epheſ.2.10.*

countrie in heauen. For though wee are iuſtified and ſaued by the merits of Chriſt alone apprehended by faith; notwithſtanding ſanctification is the [r] cognizance of them that are ſaued, and good workes are the euidence, according [f] vnto which God will pronounce the ſentence of ſaluation. For as the [t] tree is knowne by his fruit; ſo he that [u] worketh righteouſnes, is righteous, and in like manner by ſanctification our iuſtification is manifeſted. For true faith * worketh by loue, and good workes are as the breathing of a liuely faith. And therefore though faith alone doth iuſtifie, as *Paul* [x] teacheth, becauſe it alone doth apprehend the righteouſnes of Chriſt vnto iuſtification; yet as S. *Iames* [y] teacheth, that faith which is alone feuered from obedience doth not iuſtifie, neither alone, nor at all, becauſe it is not a true faith. For euen as the bodie without breathing is knowne to be dead: [z] ſo faith without workes is dead. We are therefore iuſtified in this life, and entituled vnto the kingdom of heauen, as to our inheritãce, by faith without [a] works; but none are actually ſaued, nor inherit that kingdome in the life to come, but ſuch as firſt are ſanctified. For as our Sauiour ſaith, we haue indeed not only remiſſion of ſins by faith, but alſo by faith we haue our inheritance; but yet, as he ſaith, [b] among them that are ſanctified.

[r] *Act.* 20. 32.
[f] *Rom.* 2. 6.
[t] *Luke* 6. 44.
[u] 1. *John* 3. 7.
* *Galath.* 5. 6.
[x] *Galath.* 2. 16. *Rom.* 3. 28.
[y] *Jam.* 2. 14. &c.
[z] *Jam.* 2. 26.
[a] *Rom.* 4. 6.
[b] *Act.* 26. 18.

The ſecond is the conſcience of our manifold wants and imperfections, in thoſe duties which we do performe. For how can a man bee perſwaded, that God, to [c] whom no creature being compared is pure, will allow of his imperfect and ſtai-

[c] *Job* 15. 14. 15. 16.

ned obedience. And if he be not perſwaded, that his ſeruice is acceptable vnto God; with what hart can he performe it? The doctrine therefore of Chriſtian libertie aſſureth our conſciences, that we are freed from the lawes exaction of perfect obedience, to the acceptation of our actions: that God couering our imperfections, as an indulgent Father, with the perfect righteouſnes and obedience of Chriſt, imputeth not our wants vnto vs, but accepteth of the truth of our will and deſire for the deed, and our ſincere endeuour for the perfect performance. And therefore a Chriſtian may, in reſpect of this libertie, with comfort and cheerefulnes performe obedience, according to the meaſure of grace receiued, being aſſured that our defectiue and ſtained obedience, will be accepted of God through the mediation and interceſſion of Ieſus Chriſt.

The third is the ſcruple of conſcience, concerning the vſe of outward things, how far forth they may be vſed or forborne. For if a man be not rightly informed herein, there wil be no end [d] of ſcrupuloſitie and ſuperſtition. From this ſcruple alſo, the doctrine of Chriſtian libertie doth free vs: aſſuring vs, that to all theſe things our libertie doth extend, either to vſe them freely, or freely to forbeare thē; and that nothing is vncleane in it ſelfe, nor yet vnto vs, if we be ſo perſwaded; and that to the cleane, all things are cleane. Prouided alwaies, that the vſe of this libertie bee kept within the bounds before mentioned, of pietie, charitie, loyaltie, and ſobrietie.

[d] *Vide Calu. Inſtit. lib. 3. cap. 19. §. 7.*

The

The fourth and last is the horror of conscience in the houre of death. For how can a man with comfort giue vp his soule to be seuered from the bodie, when he knoweth not, either what will become of his soule after the separation thereof from the bodie, or how, and in what case his bodie shall rise againe? But this doctrine doth assure vs, that Christ hath purchased, not only a libertie of grace in this life, but also of glorie for our soules against the end of our life, and for our bodies also, against the day of iudgement. So that we [e] haue libertie or boldnes, to enter into the holy places by the blood of Iesus, by the new and liuing way, which he hath prepared for vs through the vaile, that is to say, his flesh; being assured, that by reason of our vnion with Christ, we are risen [f] againe with Christ, and with him set in the heauenly places, whither he is ascended [g] to prepare a place for vs: and from whence hee will come againe to bring vs thither, that where he is, there we may be also. Wherefore in respect of this libertie, the faithfull may with comfort, both surrender our soules into the hands of God our mercifull Father, and also bequeath our bodies to the earth, in full assurance that our soules shall by the Angels bee translated into heauen, and that our bodies shall at the day of iudgement, bee freed from the seruitude of corruption, and rise againe to glorie: this mortall hauing put on immortalitie, and this corruptible incorruption, that it being againe reunited to the soule, wee may for euer and euer, enioy both in bodie and soule, the glorious libertie of the citizens of heauen.

[e] *Heb.* 10.19.20

[f] *Ephes.* 2.6.

[g] *Iohn* 14.2.3. & 17.24. *Philip.* 3.20.21

Vnto

Vnto which libertie of glorie hee bring vs, who hath so dearely purchased it for vs, euen Christ Iesus the righteous; to whom with the Father and the holy Ghost, be eternall praise and glorie, *Amen.*

FINIS.

Errata.

Pag. 3. marg. lin. a fin. 3. reade *c.* 13. 30. & *c.* 25. 33. p. 9. ad l. a fin. 9. write in the marg. §. 4. p. 10. l. 9. r. *did issue.* p. 33. marg. l. 21. r. *Bellarm. tom.* 3. p. 35. l. a fin. 3. r. *one*, ibid. r. *happines. For* p. 50. l. vlt. r. *untill.* p. 67. marg. l. 3. r. *corp.* p. 78. l. a fin. 4. r. *see men.* p. 96. l. a fin. 2. r. *pietie: first.*

C 7124 SL
28513

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION